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JUBILEE
OF THE
DIOCESE OF TORONTO
1839 TO 1889.

RECORD OF PROCEEDINGS

CONNECTED WITH THE CELEBRATION OF THE JUBILEE
NOVEMBER 21ST TO THE 28TH, 1889, INCLUSIVE.

THE REV. HENRY SCADDING, D.D., CANTAB,

AND

J. GEORGE HODGINS, M.A., LL.D.,

Historiographers of the Diocese of Toronto.



TORONTO:

PRINTED FOR THE JUBILEE COMMITTEE OF THE DIOCESE OF TORONTO

By ROWSELL & HUTCHISON, PRINTERS TO THE SYNOD.

1890.

"Fructuose in nobis renovantur vota cum tempore et religiosa festa justa sunt gaudia, in quibus nec ingrati sumus tacendo de donis nec superbi præsumentes de meritis." S. Leo M.

["On this anniversary our solemn devotions are renewed with great advantage to ourselves, and our rejoicings are religious, glad, and just, in which we neither keep ungrateful silence of His favours, nor proudly presume on our own deserts."]

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PREFATORY NOTE.

IN preparing the contents of this Jubilee Volume for the press, the Editor has largely availed himself of the narrative portion of the report of the proceedings of the Jubilee Celebration published in the city newspapers. The Jubilee reports published in *The Empire* were generally found to be fuller than those in the other city newspapers, and they have, therefore, been principally followed. To the proprietors of all of these papers a cordial vote of thanks for the fullness and accuracy of these reports was passed at the close of the Conference in St. James's School House, on the last day of the Jubilee Celebration.

In order to have the text of the sermons, addresses, and papers published in this Volume as accurate as possible, the Editor sent proofs and revises to each of the parties concerned. This necessarily delayed the publication of the Volume a short time; but that delay was trifling compared with the desirability of having these sermons, addresses, and papers revised by the respective preachers, speakers, and writers.

The Rev. Dr. Carry, of Port Perry, has kindly furnished the Editor with a motto for the Volume, which has been approved by the Bishop, and is inserted on the second page.

J. G. H.

Toronto, March, 1890.

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JUBILEE PROCEEDINGS.

PRELIMINARY.

In his Address to the Synod of 1889, the Bishop of Toronto thus referred to the Jubilee of the Diocese :

I would remind you that the present year is the Jubilee Year of this Diocese, the Diocese of Toronto having been erected by patent from the Crown in 1839, and the Rev. John Strachan consecrated to be its first Bishop on St. Bartholomew's Day in the same year.

I would suggest that a Committee be appointed by this Synod to devise some way in which this occasion may be appropriately commemorated.

On the second day of the Meeting of the Synod, 12th June, 1889, that part of the Bishop's charge relating to the Jubilee of the Diocese of Toronto having been brought under the notice of the Synod by the Lord Bishop, he named the following committee thereon :

Ven. Archdeacon Boddy (Convener) ; The Rev. Provost of Trinity College, The Rev. Canon Scadding, The Rev. Dr. McNab, The Rev. A. H. Baldwin, The Rev. Dr. Carry, The Rev. A. J. Broughall, The Rev. Prof. Clark, The Hon. G. W. Allan, His Honor Judge Benson, Col. R. B. Denison, Dr. Hodgins, Mr. A. H. Campbell, Dr. Snelling, Mr. G. M. Evans, and Mr. A. R. Boswell.

On the third day of the Meeting of Synod, 13th June, the Rev. A. J. Broughall presented the following Report from the Committee appointed to provide for the observance of the Jubilee of the Diocese of Toronto :

The Committee beg leave to report that they duly met, and, on motion, the Rev. Dr. Scadding and Dr. Hodgins were appointed

Historiographers for the purpose of this Jubilee celebration. The Rev. A. J. Broughall was appointed Secretary of Committee.

The following resolutions were passed unanimously :

1. That the Secretary be instructed at once to communicate with the Secretaries of the several Synods, and also with the Bishops of the several Dioceses forming part of the original Diocese of Toronto, in the Province of Ontario, and request them to lay before their Synods the respectful request of this Committee that they would appoint Committees to co-operate towards the great object of the Jubilee Celebration.

2. That the first Sunday in October be suggested as the proper day for such Celebration.

3. That the offerings of the people throughout the Diocese of Toronto be applied towards the Building Fund of St. Alban's Cathedral, and that the Secretary be instructed to communicate this fact to the other Dioceses for their information.

4. That the week commencing the first Sunday in October be observed in a united manner in the City of Toronto by special preachers in some central Church ; and that a mass meeting should if possible be held during that week, in all of which the other Dioceses should be asked to co-operate.

5. That the Synod be asked to instruct the General Purposes Committee to meet the necessary expenses to be incurred by this Committee in carrying out the arrangements adopted by it.

6. That this Committee in presenting their Report to the Synod suggest that they be continued in office.

7. That the Secretary be instructed to request the Synods to appoint one or more representatives to meet with this Committee on some day in the last week of June.

All of which is respectfully submitted.

SAMUEL J. BODDY,
Chairman.

Moved by the Rev. A. J. Broughall, seconded by Dr. Snelling, and

Resolved, That the Report be received, and the recommendations contained therein be adopted.

The following were the members of the Committee on the Jubilee of the Diocese of Toronto—1839-1889 :

The Ven. Archdeacon Boddy, M.A., <i>Convener.</i>	The Hon. G. W. Allan, D.C.L. His Honor Judge Benson.
The Rev. Provost Body, M.A., D.C.L.	Col. R. B. Denison.
“ Canon Scadding, D.D.	J. George Hodgins, M.A., LL.D.
“ Alexander Macnab, D.D.	Mr. A. H. Campbell.
“ A. H. Baldwin, M.A.	Richard Snelling, LL.D.
“ Rural Dean Carry, D.D.	G. M. Evans, M.A.
“ A. J. Broughall, M.A.	Mr. A. R. Boswell.
“ Professor Clark, M.A.	

The Rev. Canon Scadding, D.D., and Dr. Hodgins, *Historiographers.*

The Rev. A. J. Broughall, M.A., *Secretary.*

A conference of representatives of the several Dioceses was subsequently held in the Synod Office, Toronto, and general arrangements for the proper celebration of the Jubilee were agreed to.

The local Committee met several times, and at length agreed upon the following Programme for the Jubilee Services :

JUBILEE OF THE DIOCESE OF TORONTO. 1839—1889.

PROGRAMME.

THURSDAY, NOVEMBER 21.

8 A.M.—Early Celebration in all the Toronto Churches.

11 A.M.—SERVICE IN ST. JAMES'S CATHEDRAL, TORONTO, (Choral.)

Preacher : The Bishop of Huron.

1.30 P.M.—PUBLIC LUNCHEON.

8 P.M.—SERVICE IN HOLY TRINITY CHURCH, (Choral.)

Preacher : The Bishop of Western New York.

FRIDAY, NOVEMBER 22.

8 P.M.—SERVICE IN ST. JAMES'S CATHEDRAL.

Preacher : Rev. A. Spencer, (Secretary of the Synod of the Diocese of Ontario.)

SUNDAY, NOVEMBER 24.

11 A.M.—GENERAL COMMEMORATION OF THE JUBILEE
in all the Churches of the Five Dioceses of Toronto, Ontario Huron,
Niagara, and Algoma.

3.30 P.M.—SERVICE OF SONG—SUNDAY SCHOOLS IN ELEVEN CHURCH CENTRES.

IN ST. JAMES'S CATHEDRAL

11 A.M.—*Preacher: The Bishop of Toronto.*

7 P.M.—*Preacher: The Bishop of Nova Scotia.*

MONDAY, NOVEMBER 25.

3-6 P.M.—RECEPTION BY THE BISHOP OF TORONTO.

8 P.M.—SERVICE AT ST. JAMES'S CATHEDRAL.

Preacher: The Very Rev. Dean Innes, (of the Diocese of Huron).

TUESDAY, NOVEMBER 26.

8 P.M.—SERVICE AT ST. JAMES'S CATHEDRAL.

Preacher: The Bishop of Niagara.

WEDNESDAY, NOVEMBER 27.

8 P.M.—CONVERSAZIONE IN THE PAVILION OF THE HORTICULTURAL GARDENS.

THURSDAY, NOVEMBER 28.

10-12 A.M., and 2-5 P.M.—CONFERENCE IN ST. JAMES'S SCHOOL HOUSE.

Papers on the progress of the Church in each of the five Dioceses:—

Toronto —Rev. Henry Scadding, D.D., and

J. George Hodgins, LL.D.

Ontario —Rev. A. Spencer.

Huron —Rev. Canon Patterson.

Niagara —Rev. Canon Read, D.D.

Algoma —Right Rev. Dr. Sullivan, Bishop of Algoma.

8 P.M.—CONCLUDING SERVICE IN ST. JAMES'S CATHEDRAL.

Preacher: The Bishop of Algoma.

On Thursday, November 21st, and Sunday, November 24th, it is desired that the Jubilee Offerings be made in behalf of the Building Fund of St. Alban's Cathedral. At other Services the offertory will be devoted to the expenses of the Jubilee.

At all the Services the Bishops, Clergy, and Choir will walk in procession, vested.

It is proposed that a Jubilee Commemoration Medal shall be struck, and copies in bronze and in white metal supplied at a low rate to Members of the Church and Sunday Scholars.

A Jubilee Volume containing an account of the Commemoration will be prepared.

ARTHUR TORONTO, *Chairman.*

CATHEDRAL OF ST. ALBAN THE MARTYR.

See House, Toronto, October 8th, 1889.

TO THE CLERGY AND LAY MEMBERS OF THE CHURCH OF
ENGLAND IN THE DIOCESE OF TORONTO.

Reverend Brethren and Brethren of the Laity :

We celebrate this year the Fiftieth Anniversary of the creation by Letters Patent from the Crown of the Diocese of Toronto, and the Consecration of its first Bishop.

Among the many ways which will be suggested by which this important epoch in our Diocesan History may be fitly commemorated, none will commend itself as more suitable to mark the commencement of a new era in its progress than the organization of that Cathedral system which is the crown and completion of a Diocese in the Anglican Communion.

I have therefore determined to take advantage of this auspicious and happy occasion of our Jubilee to inaugurate the scheme which I have had so long in contemplation, and from which I hope for so much benefit to the efficient administration of the Diocese—the establishment of a working Cathedral Chapter on the lines of the ancient foundations.

The Acts of Incorporation of the Dean and Chapter of the Cathedral of St. Alban the Martyr, Toronto, passed by the Legislature of Ontario in 1883 and 1885, have to a certain extent prescribed the offices to be held, and the duties and powers to be exercised by the members of the corporation; ancient precedent and modern practice, modified by the local requirements of our Colonial circumstances must supply the rest.

The complete staff of the Cathedral and the functions assigned to them, will be as follows :

1. The Dean :—The Bishop of the Diocese ; 2-5. Four Canons Residentiary, viz.: The Sub-dean, The Chancellor, The Precentor,

The Missioner in Chief ; 6, 7. The Archdeacons of York and Peterborough. 8-17. The ten Lay members of the Chapter, viz. : The Chancellor of the Diocese, The Registrar of the Diocese. *Elected by the Laity.*—The Treasurer, Robert H. Bethune, Esq. ; The Honorable George W. Allan ; His Honor Judge Benson ; Edward Marion Chadwick, Esq. *Elected by the Clergy.*—James Henderson, Esq. ; John Carter, Esq. ; John R. Cartwright, Esq. ; Major Edward H. Foster. 18-43. Twenty-six Prebendaries or Canons non-resident ; 44-49. Six Honorary Canons.

The Sub-dean will be the deputy of the Dean in his absence.

The Chancellor is the representative of religious education throughout the Diocese, and is responsible for the arrangements of preaching in the Cathedral. He will provide for the delivery of courses of Lectures on Church History, Liturgies, and Christian Doctrine therein and elsewhere, as occasion may require.

The Precentor is charged with the conduct of the Musical Services in the Cathedral, and it is his duty to care for the promotion of Church music throughout the Diocese.

The Missioner will devote himself to the personal visitation of Parishes and Missions needing advice, assistance, or encouragement, under the direction of the Bishop, to the preaching of Missions, and to the training and supervision of a body of assistant Missioners.

The Treasurer is the custodian of the fabric and properties of the Cathedral, he receives and disburses moneys, and keeps the accounts of the Chapter.

The Lay members of the Chapter will give their advice and exercise their vote in the management of the temporalities of the Corporation.

The twenty-six Prebendal Stalls of the Canons will be assigned to and named after eight of the older and principal Rectories of the city, and eighteen of the more important Parishes in the country, giving as far as possible a

proportionate representation to each Rural Deanery, as follows :

Toronto.—Trinity, St. Paul, Holy Trinity, St. George the Martyr, St. John, St. Stephen, St. Peter, St. Luke ; *West York*.—York Mills, Newmarket ; *East York*.—Markham, Oshawa ; *Peel*.—Etobicoke, Brampton ; *South Simcoe*.—Tecumseth, Innisfil ; *West Simcoe*.—Barrie, Collingwood ; *East Simcoe*.—Orillia ; *Durham*.—Cavan, Clarke, Port Hope, Lindsay ; *Northumberland*.—Cobourg, Peterborough ; *Haliburton*.—Haliburton.

The stalls will, as a rule, but not of necessity, be filled by the Rectors or Incumbents of the Parishes to which they are assigned. The Canons appointed to them will give each two weeks' residence in the year, one in each six months, in the Cathedral precincts, taking their share in the daily services. By this arrangement Parishes throughout the Diocese will be brought into constant touch with the life of the Church at its centre.

The Honorary Canonries are designed to offer the reward of distinction for special learning or service to the Church, and especially to the cause of religious education.

The General Chapter, that is, all spiritual persons included in the Cathedral staff, will serve as the Council of the Bishop, to give him the benefit of their judgment on all Diocesan matters which he may submit to them, and for this purpose such as are convenient of access to Toronto will meet under his presidency at least monthly.

With this general survey of the Constitution and duties of the Cathedral Chapter, I now proceed to announce to you the appointments which, in the best exercise of my judgment, I have made to its various offices.

The Sub-dean.—The Rector of St. James's, Toronto (*ex officio*.)

The Chancellor.—(annexed to the Divinity Professorship of Trinity College, Toronto), The Rev. C. W. E. Body, D.C.L.

The Precentor.—(appointed by the Synod), The Rev. J. D. Cayley, M.A.

The Missioner.—(vacant until an income is provided.)

The Treasurer.—Robert H. Bethune, Esq.

The Rev. Henry Scadding, D.D., retains his Canonry.

	STALLS.		CANONS, NON-RESIDENT.
<i>Toronto</i>	Trinity	The Rev. A. Sanson.	
	St. Paul	" "	
	Holy Trinity ..	" "	
	St. George	" "	
	St. John	" "	
	St. Stephen	" "	
	St. Peter	" "	
	St. Luke	" "	
<i>West York</i>	York Mills	" "	H. B. Osler.
	Newmarket ..	" "	J. Farncomb, M. A.
<i>East York</i>	Markham	" "	J. Fletcher, A.M.,
	Oshawa	" "	I. Middleton, B.A.
<i>Peel</i>	Etobicoke	" "	F. Tremayne, M.A.,
	Brampton	" "	C. C. Johnson,
<i>South Simcoe</i> ..	Tecumseth	" "	
	Innisfil	" "	E. W. Murphy.
<i>West Simcoe</i> ..	Barrie	" "	William Reiner.
	Collingwood ..	" "	
<i>East Simcoe</i>	Orillia	" "	R. W. E. Greene, L.T.
<i>Durham</i>	Cavan	" "	T. W. Allen, B.A.
	Clarke	" "	H. Brent, M.A.
	Port Hope	" "	J. Davidson, M.A.,
	Lindsay	" "	W. Logan, M.A.,
<i>Northumberland</i>	Cobourg	" "	A. W. Spragge, M.A.
	Peterborough ..	" "	J. W. R. Beck, B.A.
<i>Haliburton</i>	Haliburton . . .	" "	Philip Harding.

HONORARY CANONS.—The Rev. Alexander Macnab, D.D., The Rev. J. P. Sheraton, D.D., The Rev. J. F. Sweeney, D.D.

CHAPTER CLERK.—The Rev. J. G. Lewis, L.T.

Let me, Dear Brethren, invite your hearty co-operation with the aims and objects of our Diocesan Cathedral, and your earnest prayers that the organization thus inaugurated may prove in the years to come a real blessing to the Diocese, imparting new life to the work of the Church, and uniting its members closer together in the prosecution of their efforts to build up the kingdom of our Lord and Saviour Jesus Christ.

It will plainly need much liberal and self-denying support from all the members of the Church to establish and maintain in working efficiency the manifold agencies to be undertaken by the Cathedral staff, and especially to complete and furnish the Cathedral buildings. Until these last are more advanced, the scheme of usefulness which I have sketched out cannot be put into full operation ; but it is an encouragement to know that by a glad and united effort, such as becomes our Jubilee Thanksgiving, the whole design might be easily accomplished.

I would suggest that it would be a graceful act if each Parish, after which a Prebendal Stall is named, were to contribute at least as much as would defray the cost of erecting its own stall of carved oak in the Choir.

Commending this matter to your loving and loyal consideration, and yourselves to the grace of God.

I am, dear brethren,

Your faithful friend and Bishop,

ARTHUR TORONTO.

JUBILEE PROCEEDINGS.

FIRST DAY, THURSDAY, 21ST NOVEMBER, 1889.

From all the Anglican Churches in the city on the morning of the 21st of November there ascended the words of praise to the Almighty for His care and goodness during the past half century, and of prayer for the continued welfare and progress of the Church. These special services were held in celebration of this the Jubilee Year of the establishment in Upper Canada, now Ontario, of a Diocese of the Church of England. In 1839, when this important step was taken, the Church had but ninety Clergymen in Upper Canada. Its progress in this Province during the last fifty years may be judged with fair accuracy when it is stated that it has now in Ontario five Dioceses—Toronto, Huron, Ontario, Niagara, and Algoma—while the Clergy number five hundred and six. The date for the public celebration has, therefore, brought with it full justification for the thanksgiving services with which it has been recognized; and those who joined in the chorus of praise to Him from whom all blessings and favours flow could do so with all their soul in the knowledge of the signal benefits which had been bestowed upon the Church they served.

The chimes of St. James's Cathedral brought together a large congregation at eleven o'clock, when the celebration of the Jubilee was practically commenced. The majority of those who had attended the devotional exercises in the morning braved the elements a second time, and when the

bells had ceased ringing, the interior of the Cathedral was almost filled with as large a representative attendance of the clergy, and laity of the Anglican Church of the city and Province as has ever been seen in Toronto. The processional hymn "All People Who on Earth do Dwell," was sung to a tune of "Old Hundred," and was led by a choir of boys wearing surplices. Following them came the clergy, including canons, archdeacons, and deans in official order, and all wearing surplices. Last in the procession came five of the thirteen Bishops of British North America, namely :

Right Rev. Arthur Sweatman, D.D., Bishop of Toronto; Right Rev. J. Travers Lewis, LL.D., Bishop of Ontario; Right Rev. M. S. Baldwin, D.D., Bishop of Huron; Right Rev. Charles Hamilton, D.D., Bishop of Niagara; Right Rev. F. Courtney, D.D., Bishop of Nova Scotia.

THE PRINCIPAL CLERGY PRESENT.

Ven. S. J. Boddy, M.A., Archdeacon of York; Very Rev. Dean Innes, Diocese of Huron; Revds. Rural Dean Langtry, D.C.L.; A. J. Broughall, M.A., Bishop's Chaplain; Canon Henry Scadding, D.D.; Canon J. P. DuMoulin, M.A.; Canon Alexander Macnab, D.D., Bowmanville; Canon J. F. Sweeney, D.D.; Canon Johnson, Brampton; J. Pearson, Holy Trinity Church; Prof. Clark, D.C.L., Trinity College; Canon T. W. Allen, B.A.; Charles L. Ingles, M.A., Parkdale; Thomas Godden, Shannonville; B. Bryan, Parkdale; J. C. Roper, St. Thomas's Church; A. H. Baldwin, M.A., All Saints' Church; F. Burt, Scarborough; T. W. Patterson, M.A., Deer Park; Rural Dean Ball, Bond Head; John Jones, Orillia; H. G. Baldwin, M.A., Church of the Ascension; C. C. Kemp, B.A., Assistant, St. Luke; J. Creighton, B.D. Cartwright; W. J. Creighton, Assistant, St. James's Cathedral; W. H. Clarke, B.A.; R. J. Moore, M.A.

The service was sung by Rev. J. D. Cayley, of St. George's Church, and Precentor of the Diocese. Rev. Prof. Clark assisted in the prayers, and the lessons were read by Rev. Canon Johnson, of Brampton; and Rev. Canon

Allen, of Millbrook. The first Scripture lesson was from Deuteronomy, xxxii. 1-14 incl., and the second lesson was 1 Corinthians, xii.

FORM OF SERVICE.

To be used during the Commemoration of the Fiftieth Anniversary of the foundation of the Diocese, and of the consecration of its first Bishop.

MORNING PRAYER.

Proper Psalms : 48, 84, 122.

First Lesson : Deut. xxxii. 1-14 incl. ; or, Is. xlix. 13 to end.

Second Lesson : 1 Cor. xii. ; or, Eph. iv. 1-16 incl.

PROPER COLLECTS.

Almighty and everlasting God by whose Spirit the whole body of the Church is governed and sanctified ; receive our supplications and prayers which we offer before Thee for all estates of men in Thy Holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee ; through our Lord and Saviour Jesus Christ. *Amen.*

O merciful God let Thy special blessing rest, we beseech Thee, upon these Dioceses which unite together to supplicate Thy grace, and upon all the congregations within their bounds. Bless Thy servants the Bishops and Pastors who minister in them, and endue them, by Thy Holy Spirit, with gifts to preach Thy Word and feed Thy flock. Bless all the members of Thy Church, and daily increase their numbers. Build them up in Thy Holy faith ; knit them together in the bonds of unity and love ; make them fruitful in good works for the promotion of true religion, and the extension of Thy Kingdom at home and abroad, and so lead them forward in the knowledge and obedience of Thy word that in the end they may attain to everlasting life through the merits of our Lord and Saviour Jesus Christ. *Amen.*

COLLECTS, AFTER THE GENERAL THANKSGIVING.

We render special thanks to Thee, O God, who dost direct and govern Thy Church by Thy Holy Spirit, for all the blessings and protection vouchsafed to this Diocese during fifty years, for its growth and extension into five Dioceses, and for the continued prosperity it enjoys at Thy Hand.

We thank Thee for the labours of Thy faithful servants the Bishops and Pastors of Thy flock who have entered into their rest, and for the fruits of their diligent preaching and holy example in multitudes gathered into Thy Church of such as shall be saved ; and for those who still serve Thee in the same ministry of souls we make our supplications that in their generation they may set forward the salvation of men, and extend the Kingdom of Christ to the glory of Thy Holy Name.

Fill our hearts, we pray Thee, with joy and thankfulness, in the sense of the inestimable benefits of Thy Church and means of grace afforded us, and vouchsafe to accept our offerings of praise for the sake of Jesus Christ our blessed Saviour and Redeemer. *Amen.*

HYMNS.

I. *Processional.*

The Church's one foundation
Is JESUS CHRIST her Lord ;

II. *After third Collect.*

All people that on earth do dwell,
Sing to the Lord with cheerful voice ;

III. *After Morning Prayer.*

LORD of all power and might,
Father of love and light,
Speed on Thy Word ;

IV. *After Nicene Creed.*

Glorious things of thee are spoken,
Zion, city of our God ;

V. *Recessional.*

Head of the Church triumphant,
We joyfully adore Thee.

EVENING PRAYER.

Proper Psalms : 24, 46, 87, 134.

First Lesson Deut. xxxii. 29-43 ; Is. lx. ; or, Is. lxi. 1-6 incl.

Second Lesson Acts xx. 17-35 incl. ; or, Rev. i. 10 to end.

PROPER COLLECTS.

As in Morning Prayer.

AFTER GENERAL THANKSGIVING.

As in Morning Prayer.

HYMNS.

VI. *Processional.*

Blessed city, heavenly Salem,
Vision dear of peace and love,

VII. *After third Collect.*

Hark ! the sound of holy voices,
Chanting at the crystal sea
Alleluia, Alleluia.

VIII. *After Evening Prayer.*

LORD, cause Thy face on us to shine ;
Give us Thy peace, and seal us Thine :

IX. *Recessional.*

Through the night of doubt and sorrow
Onward goes the pilgrim band.

Additional Psalms and Hymns which may be used during the week :

Psalms : 65, 81, 96, 111, 115, 125, 132, 138, 145.

HYMNS.

X.

We love the place, O God,
Wherein Thine honor dwells.

XI.

Hark ! the song of Jubilee,
Loud as mighty thunder roar.

XII.

O brothers, lift your voices,
Triumphant songs to raise.

XIII.

Stand up and bless the Lord,
Ye people of his choice.

The Services arranged for the Jubilee Services are as follows :

Nov. 21, Thursday Morning, St. James's Cathedral.

Evening, Holy Trinity Church.

22, Friday Evening, St. James's Cathedral.

24, Sunday Morning,

Service in all the Churches in the five Dioceses.

Evening, St. James's Cathedral.

25, Monday Evening, St. James's Cathedral.

26, Tuesday Evening, St. James's Cathedral.

28, Thursday Evening, St. James's Cathedral.

OPENING SERMON

BY THE RIGHT REVEREND MAURICE S. BALDWIN, D.D.,
BISHOP OF HURON.

The BISHOP OF HURON, the preacher chosen for the occasion, took as his text the 6th verse of the 13th Psalm :—

“I will sing unto the Lord because He hath dealt bountifully with me.” He said :—

The varying, and often the most opposite incidents of life, form the elements of praise. The chemistry which would analyze a hymn sung by some dying saint into the listening ear of God, would find that as the seven colors of the prismatic spectrum all blend into one pure beam of perfect white, so all the scenes in this man's life, his sorrows and his joys, his sunlight and his shadows, his failures and his triumphs, have all lost, so to speak, their original appearance, and been transformed by the grace of God, into one great hymn of praise. The Diocese of Toronto has summoned us together on the present occasion, as having been originally integral members of her body, to unite with her in one pure ascription of praise to God for all the mercies—yea, and for all the trials of the past fifty years. Having gathered up all the strange vicissitudes of

the past, the weary hours of suspense and trial, as well as those of triumph and of peace, contemplating the issue of events which in their day were deemed almost fatal to her life; seeing the ripened grain all ready for the harvest, rather than the storms by which it was nurtured and revived, she is full of gratitude, and having taken a psalm and brought hither a timbrel, she now lifts up her voice, like David and says: "I will sing unto the Lord, because He hath dealt bountifully with me."

Leaving details concerning expansion and growth to others who may follow me, who will give in a far more satisfactory manner than I can possibly do, all those items which one naturally expects on such an occasion as this, I shall confine myself to rehearsing, as clearly and succinctly as I can, some of the many causes, which have, through the providence of God, contributed to the development of our spiritual life and the establishment of the great Church of our forefathers in the land of our nativity and choice.

With this object in view, I shall say, First:—We ought to be devoutly grateful to God that we sprang from that great Anglo-Saxon nation, which has been so especially raised up and commissioned by Him to propagate His glory, and advance the kingdom of his Son. That every nation has its particular mission to fulfil will, I think, be readily admitted. Some, like usheathed swords, seem to have no destiny but war; others ply the busy industries of life, while all illustrate to a greater or a less degree some rough and wayward passion of the heart.

The mission of England—of the English-speaking race—is unique. Some see her glory in the enormous rapidity of her growth; they dwell upon the fact that she which was once, but an outskirt isle of the vast overshadowing Roman power, is now mistress of an empire 300,000,000 strong, in maritime and commercial matters the first and grandest in the world. Others chiefly prize her for being

in Europe, what Robert Hall eloquently called, "The last asylum of liberty," or as Tennyson sweetly sings :

"The land where, girt by friend or foe
The man may speak the thing he will."

The unconquerable love of liberty which made her barons wrench from the unwilling John, at Runnymede, the charter of a nation's rights: the scrupulous integrity which led Archbishop Sancroft and his six devoted suffragans, for the sake of God, for the sake of the faith, for the sake of conscience, to dare the fury of the king, and consent to suffer if only to be free; the stout, manly independence which led the pilgrim fathers to leave their home, their country, and their friends, to seek amid the unbroken solitudes of the west, that hallowed privilege which had been denied them in the land of their nativity, namely, the liberty of serving God after the dictates of their own conscience, are only so many indications of that nobility of character, which has made England so deservedly great among the nations of the world. Her children, too, throughout the earth, however far they may be living from her shores, have inherited an indefeasible possession this noble characteristic of her original nature. Take for instance, the great American Republic, her intrinsic worth, her growth and development is, and must ever be, the glory of England. The 60,000,000 people that live under the American flag are no doubt separated politically from her, but the likeness between them is that of mother and daughter. They speak her language; they have learned her religion; they have imbibed her spirit, and to-day the great majority of her people, as they fondly turn to the past, can spell out one by one the names of honoured forefathers on the moss grown tombs of the old world. Some may have come from England, others from Scotland and Ireland, but the home of their childhood can never be forgotten, and dear to them, as to us, will ever be

those consecrated resting places in our ancestral homes where

“ Each in his narrow cell forever laid
The rude forefathers of the hamlet sleep.”

Yet after all there is something greater than this, something greater I mean than Anglo-Saxon energy of character and love of chastened liberty; it is England's evident mission to illuminate and evangelize at least large portions of the earth. Was it by any fatuity of circumstances, by the policy of statesmen, or designs of men, that this great North American continent from the Gulf of Mexico to the shores of Hudson Bay, from Halifax to Vancouver, is Anglo-Saxon rather than Spanish or French? In the time of Queen Elizabeth “the most Catholic king” was the mightiest monarch in Europe, and “and the eldest son of the Church” was next to him in rank and power. Human probabilities were on their side, and who among us can calculate what the effect on the world would be to-day, if the whole United States and all British North America were Spanish to the extent that they are now Anglo-Saxon? We need not dwell on what it would be to commerce, to busy industries, to national character, but we will ask what would be its effect on that religion which we all hold more dear to us than life itself? The Church of England—all Evangelical Protestantism—would be as unknown in North America as they are in the cities of Spain or in the mountains of Asturias. God ruled it otherwise. He ruled that it should be Anglo-Saxon; that it should be Protestant; that it should be free. The vast measures of Australia, South Africa, and India, are the mission fields of England. The mighty empire of India, with its 250,000,000 of people, has, like a priceless treasure, been laid at her feet, not to show the prowess of her arms, the extent of her commerce, or the vastness of her wealth, but rather that in the very stronghold of Mohammedanism and Hindooism she might plant the standard

of the cross of Christ. To-day 1,200,000 native Christians bow the knee to Jesus and own Him Sovereign Lord, and still the mighty work proceeds. Listen for one moment to the following remarkable statement made by Keshub Chauder Sen, a half heathen, half Christian rhetorician of India. This is his confession: "The spirit of Christianity," he says, "has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel, and move in a Christian atmosphere. Our hearts are touched, conquered, overcome by a higher power, and this power is Christ. Christ, not the British Government, rules India. No one but Christ has deserved the precious diadem of the Indian crown, and He will have it." And so it is everywhere. Wherever English influence has been supreme, there the light has been diffused, and the truth as it is in Jesus been steadfastly proclaimed. England and the United States are to-day the two mightiest centres of spiritual influence and power in the world. To have sprung therefore, from such a country, such a race, is a great privilege and blessing. A race whose mission is, not war and conquest, nor even commercial growth and national development, but the diffusion of eternal truth and the lighting up the dark places of the earth with the glories of the Sun of Righteousness. Secondly, it is from this same mother land we have received the venerable Church by whose lips we have been instructed, and at whose feet we have been brought up. Since the final revision of the Prayer Book in A.D., 1662, well nigh two hundred and thirty years have rolled away, and the storms and trials of that period have tested to the utmost the powers and vitality of the Church. Three important characteristics of our Church have been illustrated and emphasized by the severe ordeal of the past, and to these I now draw your attention. First, that the testimony and witness of our Church to the truth in the dogmatic declaration of her creed has been a strength

and comfort, not only to her own people, but to the faith at large. Secondly, her solemn service, her decorous ritual, her orderly commemoration of all the great events in the life and passion of our blessed Lord; above all, the reverential respect she ever pays to the Holy Scriptures in all the public gatherings of her people, have kept alive, through years of desperate worldliness and decline of faith, the torch of God's most sacred truth, and have nursed the spiritual life of her people amid all the grossness, the infidelity and neglect which characterized the world around them. Thirdly, the Church of England has held throughout the past, and now holds in the present, whatever changes there may have been from time to time in the government of the country, the strong and abiding affections of the great nation at large. Evidence of this we have so late as in 1688, when James II. attempted, but in vain, to subvert her position and occupy her place by the introduction of the Latin faith. And to day I cannot but think how many soever be the voices that clamor for the disendowment and the disestablishment of the Church, the statesmen who attempts to dislodge her from her ancient seat, will find himself confronted by forces, the numbers and potency of which he had failed to calculate. It would be found that the old banyan tree under whose venerable shade the peoples of two long centuries had reposed, has roots of such enormous growth and of such endless complications in the deep-beating heart of England, that to remove it would convulse from base to pinnacle the whole fabric of the State. The Church of England in Canada has now been established, reckoning from the consecration of Bishop Inglis, in 1787, one hundred years; and it is now quite possible to draw some conclusions from her history in this country, as to her powers and capabilities, and to point out what may properly be considered the special needs both of her present and future life. And first, and foremost, I shall state, as a matter deserving of more than passing

notice, that the Church cannot only exist, but flourish and expand, without any assistance or support from the state. The taunt, which is no doubt often hurled against the Church in the mother country, however untrue and unjust the accusation may be, that she exists through the powerful support of the government, cannot possibly be cast up against the Church in this land. She has had the competition of other large and powerful bodies ; discouragements, many and great ; poverty and indifference ; sometimes loss and disaster ; yet she has grown, spread out her branches, and developed her work with each advancing year, until to-day, though venerable with the storms and changes of a century of time, she commands the respect and honour of the nation at large, and wields an influence which only deepens with her age. She has demonstrated the great truth that she can work, and work successfully, under the blessing of God, without those extraneous helps that once were thought so indispensably necessary to her weal and welfare ; and in quiet hamlet, busy town, and mighty city, she is proving, what many are so slow to see, that after all the richest and most powerful endowment a clergyman can have, is the unfeigned good-will and benefaction of his people. In celebrating the Jubilee of this Diocese, after the thankful remembrance of many mercies received from Him who is the Author and Giver of every good gift, it becomes us to speak of him who, while his ashes peacefully rest beneath the chancel of this Church, awaiting the refreshment of the resurrection morn, lives yet among us, in the hearts and minds of many, as if the eye still saw him, and the ear still listened to his voice. It is said of a hero of the past, that after he was dead and gone, so profound was the respect and deep the love which his late regiment entertained for him, that whenever its roll call was read, the name of the fallen warrior was read out also, as if he were personally present. So, too, as long as the roll call of this vast Diocese shall be read—as numbered

among the living rather than among the dead—will be read out the honored name of its great Bishop, the Right Rev. John Strachan, first Bishop of Toronto. Coming to this country as early as 1799, and to Toronto, then York, as early as 1812, the record of his life will naturally be the history of the country itself during the dark and terrible period of its early struggles and development. Arriving here at the very outbreak of the great war between the United States and England, it seems as if no one but an extraordinary man would have been at all suited to fill the anxious post he was called to occupy. His marvellous intrepidity and invaluable services to the town at the time of its surrender to the American commander, General Dearborn; his utter self-forgetfulness and his devotion to the sick and dying, during the awful plague of cholera in 1832, when one-twelfth of the whole population died; his bold and determined advocacy of all he held to be true and right in the long vexed question of the "Clergy Reserves;" the nerve and marvellous ability of his episcopal administration; the tireless activity of his physical frame; the vigour of his intellect, and the general kindness of his heart are all facts too well known to need more than a passing notice. To him, under God, must be the credit of having laid the foundations and vast substructures of the work, if to-day other men are entered upon his labours, and are building rapidly upon them. A little one has indeed become a thousand, for we are told that when Dr. Jacob Mountain, the first bishop of Quebec, arrived in his episcopal city in 1793, he found neither church, nor parsonage, nor bishop's residence, while nine men constituted the whole clergy of his Diocese—a Diocese which extended over 1,200 miles in length, from Gaspè to Lake Erie. At the consecration of Bishop Strachan, in 1839, there were in the Diocese exactly seventy-seven clergymen, all told. To-day there are 510, with a corresponding increase in every department of ecclesiastical life. The future is all before us. Avenues of

intense and glorious usefulness appear on every side. Opportunities to be lost or won; battles to be fought; victories to be gained—these are the outlook for the future. With Christ for our theme, and His advent for our hope, let us press forward with impatient feet to tell the story of redeeming love, and to build over vale and mountain, moor and meadow, fen and desert, the great highway of the King of kings. It is to be noted that synchronizing with the fifty years that span the history of this Diocese has been the reign of our most gracious Sovereign the Queen. Coming to the Throne in 1837, she has more than covered the whole period which this Jubilee is intended to celebrate. A few words, therefore, concerning the Queen's influence, will not be out of place. Characters, like the works of men, are tested by time; and many a brilliant reputation built up in the sunlight of prosperity and peace, passes in the night of affliction into total eclipse, from the obscurity of which it is unable ever to emerge. The noble woman who to-day sits on the throne of her fathers, has had her character tested by the vicissitudes and storms of more than half a century. She has had under her all kinds of administrations, conservative, reform, coalition; she has governed in times of profoundest peace, and during the fiercest of sanguinary wars. Bowed down herself for many years with the grief of a widowed heart, she, as has been remarked, has courted the shadow rather than the sunlight; the private rather than the public world; and yet, after fifty long eventful years, she comes out with her character, if possible, more honoured and esteemed than at the first. In public and in private life she has uniformly acknowledged God, that by Him kings reign and princes decree justice. She has subordinated her throne to that "King whom God hath set in Zion, whose dominion is an everlasting dominion, and whose kingdom ruleth over all." Other monarchs have sought to secure the stability of their

thrones by colossal armaments, and by the multiplication of the instruments of death ; she has sought to secure hers by the recognition of God and the observance of His laws. When handing to the Indian potentate a copy of the Bible, she said that that book was the source of England's wealth and prosperity. The knowledge and admission of this truth has been a mightier shield to her than all the arms and chivalry of Europe. The pride of Napoleon led him to utter the blasphemy that God was on the side of that army that had the largest parks of artillery ; the reign of our Queen has demonstrated that which the Holy Scriptures ever and anon aver, that God is always on the side of that nation that most honours and upholds His word. Churches—to say nothing of nations—have too often forgotten this ; but it is the great foundation truth which those in authority cannot too consistently uphold. On such a woman and on such a Queen what honours can we now bestow ? Shall we not pray with greater earnestness that God will endow her with all those rich and varied blessings which are ours in Christ Jesus our Lord ? and shall we not as a Church contribute our part in cementing those bonds of union which clasp this virgin land of ours to the throne and realm of England ?

In concluding, let me say we do well to consider what are our hopes for the future.

Surely there is something greater, grander, truer, than merely selfishly seeking our own internal growth and development. Should we not strive to mould and fashion as much as possible the vigorous nascent nation in which we live ? Should we—I mean, not merely seek to obey the great law of expansion and increase ; to grow with the nation's growth, and expand with its rapid increase, but seek to guide it in righteousness to all that is great and good ; to be the salt of its sacrifice, and the light of its counsels, and day by day, and year by year, to build it up in that righteousness which most exalts and adorns a nation.

And this we will do just as we exalt the living Head, which is Jesus Christ. Let us remember that no individual Churches have any indefinite lease of power, or even of life. The great Church of Antioch, where Barnabas and Paul laboured, is gone, and Sardis and Pergamos, and Laodicea, are gone, and the Church that was at Babylon, that sent her greetings to the suffering saints, is gone, and so, too, shall we go, unless He who walks amid the seven golden candlesticks sees that we are uplifting Him to the glory of God and the salvation of dying men. Christ is and must be first. It is in the eternal decrees of God that that Stone which the builders refused is to become the head of the corner. As we minister to this glorious result, we shall partake of His power, and be blessed with His presence and love. The conditions, therefore, of our future success are mainly these :

First, we need a ministry that believes in Jesus Christ. A ministry, I mean, that believes in Jesus Christ against the whole world, not merely that Jesus Christ is a power, or even a great power, but that all power in heaven and earth is His, that He is not only king, but King of kings, and Lord of lords; not afraid to stake the awful inviolability of Christ's word against the despair of a nation, and to rejoice in His sunlight, where the world sees only the blackness of the storm.

Secondly, we need a ministry baptized with the Holy Ghost, and with fire. What the Church needs most, more than gold and silver, more than social influence, more than all this world can give, is, the personal power of God the Holy Ghost. While lingering at Calvary, the Church has forgotten Pentecost, while mourning the absence of her dear Lord, she has failed to rejoice in the glorious presence of the Comforter. Amid the awful energies of sin and Satan about us, no ministry, except one baptized by the Holy Ghost, can fight the battle to the gate.

Thirdly, we need a ministry courageous and outspoken for the truth.



"In the great adria of human doubt," in which so many troubled minds are driven day and night, the intellect of man has laboured but in vain to reveal a haven of abiding rest. That rest, that haven, and that home they seek, but cannot find, as Christ and the Church is to be the great Pharos shining over the troubled waters of the world to point each battered ship to His eternal rest. For this end, therefore, let us labour to exalt our glorious Head, even Christ; and then how many soever be the storms that wrap their fury round about us, the Church "will grow as the lily, and cast forth her roots as Lebanon, her branches will spread, and her beauty be as the olive tree."

Rev. Professor CLARK sang the latter part of the service, which was concluded with the recessional hymn :

Head of the Church triumphant,
We joyfully adore Thee :
Till Thou appear Thy members here
Shall sing like those in glory :

LUNCHEON AT THE COMMEMORATION OF THE

JUBILEE YEAR OF THE DIOCESE OF TORONTO.

THURSDAY, 21ST NOVEMBER, 1889.

The Luncheon at Webb's, on Yonge Street, was a notable gathering of the Clergy and Laity. The Bishop of Toronto occupied the chair. On his right were the Bishops of Nova Scotia, and Niagara, His Worship Mayor Clarke, Hon. John Beverley Robinson, Dean Innes of Huron, Archdeacon Boddy, Rev. Dr. Scadding, Mr. C. J. Campbell, Professor Boys of Trinity College, Dr. J. George Hodgins, Rev. J. D. Cayley, Rev. John Pearson, Mr. Beverley Jones, Rev. Dr. John Langtry.

On his left were the Bishops of Western New York, Ontario, and Huron; Professor Goldwin Smith, Venerable Archdeacon MacMurray, Hon. Senator Allan, the Rev. Provost of Trinity College, Rev. Canon DuMoulin, Prof. Clark, of Trinity College;

Venerable Archdeacon Dixon, rector of Guelph; Rev. Canon Read, rector of Grimsby; Rev. A. J. Broughall, St. Stephen's, Toronto, Secretary to the Jubilee Committee.

LIST OF THE GUESTS.

The following is a list of the guests at the tables:—Rev. Anthony Hart, Toronto; Rev. Canon Tremayne, Mimico; Rev. Canon Allen, R.D., Millbrook; Rev. A. Williams, Toronto; Rev. Thos. Ball, R.D., Bond Head; Rev. J. Jones, North Orillia; Rev. E. Horace Mussen, M.A., Aurora; Rev. A. H. Baldwin, M.A., Toronto; Rev. Canon Farncomb, Newmarket; Rev. Canon Spragge, Cobourg; Rev. G. A. Anderson, Deseronto; Rev. Canon Harding, Apsley; Rev. Fred. Burt, Scarborough; Rev. Dr. J. P. Sheraton, Wycliffe College, Toronto; Rev. Edwin Daniel, Port Hope; Rev. Charles LeV. Brine, Toronto; Rev. Lenox I. Smith, Toronto; Rev. C. C. Kemp, Toronto; Rev. J. M. Snowdon, Ottawa; Rev. Prof. Symonds, Trinity College, Toronto; Rev. C. H. Shortt, Woodbridge; Rev. Prof. Jones, Trinity College; Rev. R. J. Moore, Rev. T. W. Paterson, Deer Park; Rev. W. H. Clarke, Toronto; Rev. A. Spencer, Kingston; Rev. H. G. Baldwin, Rev. James G. Lewis, Rev. J. McLean Ballard, Rev. J. Creighton, Rev. W. J. Creighton, Rev. Dr. J. Langtry, Rev. J. Pearson, and Rev. J. D. Cayley, Toronto; Rev. Canon Johnson, Brampton; Rev. J. Scott Howard; Rev. J. C. Roper, Rev. C. E. Sills, Rev. John Gillespie, Rev. T. Street Maclem; John M. Bond, Guelph; G. Merser, Benj. Freer, W. H. Lockhart Gordon, John Cameron, Toronto; C. P. Sclater, Montreal; J. W. G. Whitney, Henry Hutchison, Bernard Saunders, Walter Creswick, William Fahey, Wm. P. Atkinson, Elmes Henderson, George S. Holmsted, C. G. Hallowell, F. C. Snider, Capt. W. H. Smith, W. G. Hannah, T. A. Hicks, Geo. M. Evans, M. Crombie, Col. Fred. Denison, M.P., Robert L. Fraser, John Holgate, J. E. Berkeley Smith, J. S. McMurray, David Creighton, M.P.P., S. G. Wood, T. Sutherland Stayner, W. H. Beatty, Capt. P. H. Drayton, Dr. T. S. Covernton, J. A. Worrell, Wm. Ince, W. S. Lee, John Catto, A. McLean Howard, John Greer, Dr. Burritt, J. W. Young, J. H. Plummer, A. E. Plummer, J. C. Roper, W.D. Gwynne, David T. Symons, O. A. Howland, J. G. Carter Troop,

Trinity College ; H. K. Merritt, Col. Sweney, Frank E. Hodgins, Fred. B. Hodgins, G. D. Minty, John H. Moss, John R. Cartwright, Allan M. Dymond, Ernest J. Wood, T. E. Moberly, W. Barwick, R. T. Blachford, J. J. Cooper, Frank Wootten, Aubrey White, G. B. Kirkpatrick, A. H. Lightbourn, W. E. D. Tighe, John T. Jones, J. Laidlaw, D. Kemp, C. H. Greene, J. Herbert Mason, Willoughby Cummings, John Maughan, Toronto.

CHAIRMAN—THE RIGHT REV. THE BISHOP OF TORONTO.

TOASTS.

HER MAJESTY THE QUEEN.

HIS EXCELLENCY THE GOVERNOR GENERAL.

HIS HONOR THE LIEUT.-GOVERNOR OF ONTARIO.

THE JUBILEE YEAR OF THIS DIOCESE.

The present year is the Fiftieth Anniversary of the foundation of this Diocese, the Diocese of Toronto having been created by Letters Patent from the Crown in 1839, and the Rev. John Strachan consecrated to be its first Bishop on S. Bartholomew's Day in the same year.

RESPONDED TO BY THE VERY REV. DEAN GEDDES, THE VEN.
ARCHDEACON McMURRAY, THE HON. JOHN B. ROBINSON.

BY THE RIGHT REV. THE BISHOP OF WESTERN NEW YORK.
THE CHURCH OF ENGLAND IN CANADA.

Old Church that we love and honour to-day,

All hail to thee !

The Church of our Fathers.

RESPONDED TO BY THE RIGHT REV. THE BISHOP OF ONTARIO.

BY PROFESSOR GOLDWIN SMITH, M.A., D.C.L.
THE EDUCATIONAL INSTITUTIONS IN CONNECTION WITH
THE CHURCH OF ENGLAND.

RESPONDED TO BY THE HON. G. W. ALLAN, D.C.L., SPEAKER OF THE SENATE.

BY RICHARD SNELLING, LL.D.
THE CORPORATION OF THE CITY OF TORONTO.
RESPONDED TO BY HIS WORSHIP THE MAYOR.

BY THE REV. PROFESSOR CLARK, M.A., LL.D.
OUR GUESTS.

M É N U .

F I S H .

Cold Mayonaise of Sea Salmon.

M E A T S A N D P O U L T R Y .

Boar's Head stuffed enáspie -- Galantine of Veal -- Roast Turkey,
Jellied Turkey -- Pyramid of Sliced Poultry enáspie,
Jellied Tongues -- Roast Chicken -- Sugar Cured Ham,
Spiced Beef.

G A M E .

Wild Duck -- Partridge.

V E G E T A B L E S .

Mashed Potatoes -- Stewed Tomatoes -- Rolls -- Pickles,
Chow-Chow -- Walnuts.

S A L A D S .

Chicken Salad -- Shrimp Salad.

S W E E T S .

Wine Trifles--Charlotte Russe--Sherry Wine Jellies--Italienne Creams,
Assorted Cakes and Pastry -- Fruit Pies -- Ornamental Pieces.

Celery -- Cheese -- Biscuits.

F R U I T .

Apples -- Pears -- Grapes -- Oranges -- Coffee -- Lemonade.

The CHAIRMAN read letters of regret on account of non-attendance from Chief Justice Hagarty, Dr. James A. Henderson, Chancellor of the Diocese of Ontario; Mr. J. J. Mason,

Secretary-Treasurer of the Niagara Diocese ; Hon. Judge Smith, Chancellor of the Diocese of Western New York. Judge Smith, in his letter, acknowledged the high honour of the invitation, and expressed his deep sentiments of gratitude and reverence for the united action of the Church in the United States and Canada. He also expressed the deep interest which the Diocese of Western New York has always taken in the Diocese of Toronto.

The BISHOP OF TORONTO, Chairman, on rising said :—My Lords and Gentlemen,—The first toast which I have to propose to you is that which everywhere, in all parts of the world where English-speaking people meet together upon an occasion similar to the present, heads the list—“The Queen.”

The toast was loyally honored, after which the Bishop said : I think on behalf of the Church of England, I may say that we are essentially a loyal body. I do not think we give any trouble in politics, and I doubt whether either side of politicians would give a great deal for the Church of England vote. I do not mean to be understood as saying that the members of the Church of England hold aloof from politics as indifferent to the affairs of the State, but what I do mean is that every member of the Church of England holds his own political views and adheres to them. His vote cannot be bought. The Church of England man is a loyal man, and it is a loyal toast that I have to propose to you now. I am quite sure that if his Excellency the Governor-General of Canada had not been travelling at the time these preparations were being made he would have been glad to accept the invitation to be present at this luncheon to-day. The Governor-General is a member of our Church of England. I couple with his name another which is in familiar use with it, and I am happy to say that he is also a member of the Church of England, His Honour the Lieutenant-Governor, who was present at the service in the Church this morning, thereby testifying

his real interest in this Jubilee commemoration of the Church. He would have been present here, but that he is afraid in the state of his health at present to enter a crowded and heated room. Therefore I ask you to cordially and loyally drink the health of the Governor-General of Canada and the Lieutenant-Governor of Ontario. The toast was duly honoured.

The next toast on the list was "The Jubilee Year of this Diocese." The Bishop in proposing it said: This is a proud and happy day for the Church of England and especially for myself, occupying the position which I do. I feel proud this afternoon to be surrounded by so many distinguished guests, and particularly by four of my brother Bishops, including the distinguished Bishop from the sister Church of America. I am proud to see here at table such a large and thoroughly representative gathering of the members of the Church of England. One source of gratification which I have to-day is that the Church of England in Ontario contains within its communion, such a large proportion of the real working talent and substance of this country. We have to-day to compare two dates, 1839 and 1889. I feel that it becomes me to be very brief in dealing with the subject, because there are many who will speak this afternoon who can speak from longer experience than I am able to do. It is known to all persons here that in the month of November, fifty years ago, the first Bishop of Toronto returned to take charge of the Diocese after having been consecrated in Lambeth Chapel, on St. Bartholomew's-day in the same year. It was a day for the Church of England and for this Province of profound thankfulness. The Diocese of Toronto at that time embraced all of Upper Canada, and the number of Clergy in the entire Diocese was between seventy and eighty. We have here this afternoon two of the four Clergymen still living who were in the Diocese at the time that Bishop Strachan was consecrated in 1839. I

12 August

must leave to these gentlemen the opportunity of giving some reminiscences of that time. The interval of fifty years, of course, is not a large one in the history of the Church, but it is necessarily a large one in the history of a new Colonial Diocese. It will be remembered by all present that the first Colonial Bishopric of the English Church was a Canadian Bishopric—that of Nova Scotia. When on the 24th of August, 1839, the Bishops of Toronto and Newfoundland were consecrated, they were the ninth and tenth Bishops of the Colonial Church. There are now seventy-five Bishops of the Colonial and Missionary Church. You are aware that this original Diocese consisted in and was coterminous with Upper Canada, which has since been dismembered and made into five Dioceses, another sign of the great growth of our Church in this Province. There were but seventy-five clergy or so administering in the original Diocese; there are now over five hundred. The portion of the Diocese retained in the original name of the Diocese of Toronto has 160 clergy, which is the third largest number in any Diocese in the Colonial Church, the others exceeding being Calcutta and Madras. I do not require to speak at any length upon the internal growth of the Church. There are many things which should be mentioned in a short history of these fifty years. It is a very long period to us, as a Church, because it is so full of incidents. I might say that the last fifty years is a much longer period than any fifty years that have ever gone before, indeed there is more crowded into that period than into any century preceding. Progress has been so rapid, and that rapid progress has been going on all round the world, which has been living at such a rate. I am quite sure that the City of Toronto, if not the Diocese of Toronto, has not been lagging behind in this onward march. There are only one or two obvious facts in reference to the Episcopate of the first Bishop which I would refer to. One

subject which occupied much of his active attention was the fight over the Clergy Reserves. We must all acknowledge with what pluck, indomitable energy, untiring devotion and skill he conducted as champion of the Church of England that terrible struggle. The next most prominent feature in his Episcopal life was his educational work. Owing to his exertions King's College was originally founded as a Church of England University, and you are all aware how when seventy years of age he had to begin his work in this direction over again, and with what indomitable pluck he set himself to that labour. There is no better way to view the Diocese in this year of 1889, than to look around upon the educational institutions of the Church in this Province of Ontario. In the first place there is Trinity College—and there is an additional Theological College to that here in the city of Toronto, Wycliffe College. Then there is the Church School for boys in connection with Trinity College, which is acknowledged not only throughout Canada, but largely in the United States, to be the very best school of its kind that can be found. There is the Bishop Strachan School for girls, the Bishop Bethune College at Oshawa, the youngest of our educational children. I am sure that any one who was present in St. James's Cathedral this morning, or at this luncheon, must have very little feeling indeed if he did not feel his heart touched with pride and gratitude for the prospects which are now before the Church in this Province, and in this Diocese. In reviewing the history of our Church here for the last fifty years, there are other internal difficulties which might be spoken of in addition to the Clergy Reserve dispute.

We come across some very sad divisions between so-called parties in the Church. There is no occasion why we should shut our eyes to these facts. I do not know that we have any great cause deeply to deplore them, because we believe that in the providence of God they were

intended to do good in the end. And I say at this present moment that we are able to rejoice that although we have not and could not possibly succeed in reducing all men to one line of thought, for that is utterly impossible so long as men are endowed by God with independence of views, yet I claim that we have arrived at a perfect unity and harmony one with another, and the result has been attained without any surrender of principle on the part of any one, but by a cordial recognition by each party of all that is good in the other, that the Church of England is the Church of Christ, and that it is broad enough to admit a very great number of divergent views, and is able to harmonize all together in the one great work which Christ gave to his Church to accomplish. That is the one supreme cause, and we rejoice that in this Jubilee commemoration we are met together representing justice and truth, and thoroughly in earnest and zealous, not only in our devotion to the Master, but also to our beloved Church, whose ministers we are. There is one more word which I wish to say and which I hope no one will consider out of place. I speak of the present condition of this diocese and of the prospects of the future. We have set out now upon the commencement of another half-century. We have set out with the very best hopes, and there is ground to look that the coming fifty years will be not less prosperous and fruitful than the period I have been speaking of. You are aware that I have started in connection with this semi-centennial celebration another great work for the further advancement of the interests of the Church. I mean the setting on foot of a real Cathedral establishment fully organized for its work. I have undertaken this work in faith, believing it will be a very great benefit of the Church in years to come. I believe that on two grounds: (1) I believe in the Church of England, and (2) I believe in the future of the City of Toronto. It is in that faith I have undertaken this great venture, trusting that the

Church in this great Diocese will rally round it, especially in this City of Toronto, with its increasing prosperity. I believe that the Church in this city, and in this diocese, will not think its work completely organized until, like the churches in the dioceses of England, it has a Cathedral that it may be proud of. I will now ask you to toast the Jubilee year of the diocese.

The toast was cordially honoured, and, in the absence of the Very Rev. Dean Geddes, the chairman called on the Venerable Archdeacon MacMurray to respond to the toast.

RESPONSE BY THE VENERABLE ARCHDEACON MACMURRAY.

MY LORD BISHOP.—Having been invited by your lordship, and requested so say a few words in reply to the toast of the Jubilee Year, I trust I may be excused, if I venture to give you very briefly some of the causes of our rejoicing to-day.

In tracing the early history of the Church in Canada, the name of John Strachan presents itself to our notice, a name which cannot be mentioned without deep esteem and regard. Mr. Strachan left his native land at the close of the last century, and came to Cornwall as tutor to the families of the late Honorable Richard Cartwright and the Honorable James Hamilton. In May 1803, he applied to Bishop Mountain, the elder, for holy orders, and was ordained by his lordship in that year, and placed over the parish of that town. As his parish work did not occupy the whole of his time, he opened a school which soon attained celebrity, and at which some of the first men of the country received their education. Notably amongst these were Sir John Beverley Robinson, Sir James Macaulay, and Mr. Justice Jones, and subsequently all the Judges of the Superior Court at one time were pupils of Dr. Strachan, for at this time he had received the degree of LL.D., from his college in Scotland. But his stay at

Cornwall was not to be of long continuance. The inhabitants of York, having heard of his celebrity, in conjunction with Chief Justice Scott and Major General Sir Isaac Brock, a name of imperishable memory, and a name that is still dear to every lover of Canada, made application to the Bishop of Quebec, Dr. Mountain, in behalf of Dr. Strachan to the parish of York. This he accepted, and after a stormy passage he reached his new parish in 1812.

The population of York at that time being about 1,000 his duties were consequently light, and he at once opened a school, as at Cornwall, in a small wooden building on King street, a little east of Yonge, the property of one Joseph Dennis, in which were educated the Baldwins, the Boultons, the Cartwrights, the Gambles, the Hewards, the McDonalds, the Macnabs, the Macaulays, the Smalls, the Spraggcs, and others—who distinguished themselves in various avocations of after life. I had myself the good fortune of being admitted to that celebrated school as a junior pupil when eight years of age, and am now, I think, the only surviving pupil, whilst the school was held on King street. The school was soon after removed to a large building, placed on a square of the town north of St. James's Church. Dr. Strachan had, as his assistant masters from time to time, the Rev. Messrs. Macaulay, Stoughton, Rolph, and Mr. A. N. Bethune, then only nineteen years of age. But Dr. Strachan not only discharged the duties of his parish and school, but he also held Divine service once a month at the first missionary station a few miles north of York, then called Ketchum's, or Hogg's Hollow, now York Mills. Well do I remember as a youth, his notices given every fourth Sunday in the parish Church:—"There will be no service this afternoon, as I am going to Mr. Ketchum's."

For a short time these services were discontinued. A deputation waited upon Dr. Strachan to ascertain the cause. He was pretty severe upon them, and stated to them

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the reasons. He said, that when last there he had only the individual who took care of the place, where the services were held—the weather being very stormy and wet, and not a chair to sit upon. He nevertheless discharged his duty, read Divine service and preached a sermon to the person who was present. He reminded the delinquents that he had gone several miles in the same storm, and that if they promised to attend in future, and had the place fit for service, he would again supply the services.

The reproof had the desired effect, and the services were continued. This, I believe, was the first missionary service ever held outside of York. In after years efforts were made to supply the destitution in the surrounding country, which were loudly called for, and six stations were selected by Bishop Stewart and Dr. Strachan, namely, Mimico, Weston, Charlton's settlement, Thornhill, in the morning at eleven o'clock, and Ketchum's in the afternoon on the same Sunday, Lamoreaux settlement in Scarborough, and Anderson's on the Kingston road, near the Rouge. An arrangement was made with three masters of Upper Canada College, the Rev. Messrs. Boulton, Dane, and Matthews, and with the three students in divinity under Dr. Strachan, Messrs. Elliott, Padfield, and McMurray, to supply these places with Divine service, which was regularly attended to each Sunday for a long time by the parties named. In addition to this, an effort was made to establish a missionary society for converting and civilizing the Indians about the year 1830. A considerable sum for those days was subscribed by the members of the Church, and in conjunction with assistance rendered by the Government under Sir John Colborne, an Indian mission was determined upon. I was sent for by the Governor and informed that it was his intention to establish missions to the Indians on the north shores of lakes Superior and Huron, that I had been selected for the work, and that my headquarters were to be Sault Ste.

Dane

Marie. I remonstrated, and told His Excellency that I was only twenty-two years of age, not old enough for orders; and, further, that I had never heard of Sault Ste. Marie. He requested me to go to the Surveyor-General with a request that he would point out to me Sault Ste. Marie. After a careful examination of the then surveys of all the region north of York, the place could not be found. I returned to His Excellency and stated the place could not be found. He informed me that I was to proceed to Buffalo, thence to Detroit, and I would be able to ascertain the locality of my future residence. Following these instructions, I left York, as if going to the north pole, on the 20th of September, 1832, and reached Sault Ste. Marie on the 20th of October following, just one month on the passage, which can now be accomplished in thirty-six hours. This was the first effort to establish missions in the great north-west.

The increasing duties of his Parish, occupying most of his time, and having been appointed a member of the Legislative Council and Archdeacon of York, Dr. Strachan retired from his scholastic duties, but not from the cause of education, which was ever uppermost in his mind.

He urged the necessity of grammar schools, one of which was opened in York, and eventually merged into Upper Canada College. But these did not satisfy his longings for superior education. In the absence of a Church University, he established a Theological School at Cobourg, at which many of the then clergy received their theological training, under the Rev. Dr. Bethune. In the summer of 1839, Archdeacon Strachan went to England, and in August, was consecrated Bishop of Toronto, with the consent of the then Bishop of Quebec, who had long been desirous of a division of his vast and unwieldy Diocese. The newly formed Diocese comprehended the whole of Upper Canada. While in England, in 1827, he was instrumental in securing a Royal Charter for King's College,

which the good Bishop hoped would meet the requirements of the Church. But in this his hopes were blasted, for so far from being a benefit to the Church, its whole original character was secularized, and its abolition followed in 1849.

In the month of January, 1850, the Bishop addressed a stirring circular to the clergy and laity of the Church in the Diocese calling upon them to assist by their contributions the establishment of a Church University, and heading the subscription with £1,000.

The appeal was generously responded to throughout the Diocese, and a large sum for those days subscribed.

Early in April, 1850, the good and indefatigable Bishop left again for England, to procure, if possible, a royal charter for an exclusively Church University. Whilst there, pressing the matter on the attention of the Colonial Secretary, he received handsome contributions from the two great Church societies, from Oxford and Cambridge Universities. He preached, and had collections taken up in several Churches, and also appointed a committee to aid him in his efforts, two of whom now only remain, namely, Lord Nelson and the Rt. Hon. Mr. Gladstone, both of whom vigorously aided the Bishop in his noble object, and whom I found of great value during my sojourn in England in behalf of Trinity College, especially the latter, who not only gave me the first contribution, but introduced me to persons of the highest distinction, both in Church and State.

The good Bishop's efforts were successful and resulted in procuring about £15,000. He returned in November, encouraged with his success and the prospect of soon procuring a royal charter for Trinity College. But did he wait for the charter? Not he. He at once secured a suitable site for a Church College, tenders were accepted for Trinity College, the first sod was turned on the 17th of March, 1851, and on the 30th of April the corner stone was laid. In January, 1852, Trinity College was formally opened with a suitable and efficient body of professors, and its work vigorously

1852

proceeded with. On the 16th of July, 1852, the long looked for charter was granted and the College firmly and securely established. So great has been the success of Trinity College, that, at the present time, large additions are being made to meet its present requirements. An able staff of professors, second to none in the Dominion, and I may add on this side of the Atlantic, are busily engaged in training for pastoral usefulness a large number of students, who will be an ornament to the profession they may choose and a blessing to the Church at large. Already the happy influence of this Church University, which the lamented Bishop Strachan called "the child of his old age," extends well nigh from Vancouver to Labrador. As age pressed heavily upon the Bishop, he asked to be relieved from a part of the anxiety and cares necessarily arising from the oversight of so large a sphere of duty. The appointment of Bishops for the colonies was no longer exercised by the Crown, but left to the election of the clerical and lay members of the Church. A meeting for the election of a coadjutor Bishop to aid the "Wellington of the Church," as he was well named by the late Rector of St. Paul's Church, Buffalo, the Rev. Dr. Shelton, a firm and life-long friend of the Bishop of Toronto, was assembled, and the result, after many ballots, was in favour of the Rev. A. N. Bethune, rector of Cobourg, who, from being a pupil of the aged Bishop, was consecrated by him to the high and holy office of Coadjutor, and who for many years ably administered the affairs of the Diocese. The time of his departure having arrived, his mantle fell upon your lordship, who, we hope, may long be spared to tread in the steps of your illustrious predecessors. Nor must another most important addition to the episcopate of the Church be overlooked. The Provincial Synod, deeming the work of the Bishop of Toronto far too onerous, appointed a few years ago the popular and talented Dr. Sullivan as Bishop over the northern portion of the

Diocese of Toronto, as well as for the Indians, in fact, of the south-west this side of Winnipeg, and most ably and energetically has he laboured under many disadvantages, at times well-nigh hopeless, until to-day he has, I believe, some twenty clergymen in his extensive Diocese faithfully and prayerfully doing their blessed Master's work. But little York, with its one Church, no longer exists. Toronto, its new name, has now, I understand, over thirty Churches, with a prospect of speedy increase, and where the old wooden Church of St. James stood, there is now a noble structure, vastly improved by the late judicious and called for alterations, second to none as a parish Church in our Dominion. Still, with this satisfactory state of the Church, there is nevertheless a blank, which the happy thought of your lordship, and a few warm-hearted churchmen associated with you, is in a fair way to be filled up, for already the stately walls of St. Alban's Cathedral, a well-chosen name, are fairly under way, and a portion erected in which Divine Service is performed every Sunday. I cannot, my lord, bring myself to believe that the Christian zeal and liberality of the members of the Church in this rapidly increasing city in wealth and population, with others in the Province, will cease their efforts or withhold their means and prayers until the top stone is placed upon the Cathedral of St. Alban's at no distant day.

It will not only be a great advantage to the Church at large, with the assistance of the corporate body now appointed, but it will be an ornament to your city, which can scarcely be entitled to that name, without its Cathedral, as in the cities in the fatherland.

I fear I have detained you too long, and therefore I will only add my earnest and heartfelt prayer, that with God's blessing upon your noble efforts, St. Alban's may speedily be brought to a successful and happy consummation.

RESPONSE BY THE HON. JOHN BEVERLEY ROBINSON.

Hon. JOHN BEVERLEY ROBINSON, in the course of his address, said that he was the only representative from Upper Canada present at the consecration of Bishop Strachan in Lambeth Chapel. He happened to be present because in his early days he was a friend of Dr. Strachan's youngest son, Alexander Strachan. Among all the companions of his youth there was not one so handsome, so gallant or so spirited as young Aleck Strachan. To the personal knowledge of the speaker, Aleck Strachan had, with his own right arm, settled many a difficulty between opposing parties in their early days. His friend, Archdeacon MacMurray, he (the speaker) also recollected fifty years ago when he was up in Sault Ste. Marie. As he was in the habit of travelling a good deal in Upper Canada he once took a trip to Sault Ste. Marie. Would their lordships and the gentlemen present believe it, that the first time he met Archdeacon MacMurray at Sault Ste. Marie it was at a dance. There were ladies there and gentlemen also, and when he asked his friend MacMurray who they all were and what did it mean, the answer was, "Oh, these are my parishioners." There he was in all his glory at Sault Ste. Marie. It was a long time to look back upon, but it touched his heart when he recollected it to-day. Looking back over the period 1839-1889 he felt that it was a retrospect indeed. Archdeacon MacMurray had in his address drawn attention to numerous hard passages and important incidents in the life of Dr. Strachan in Canada. He (the speaker) could tell of the harder passages in the life of Dr. Strachan before he had left Scotland for Canada; he could speak of the difficulties under which he acquired his education. He was only sixteen years of age when he entered the University of Aberdeen. His circumstances then were particularly trying since he was left in charge of his mother and sister two-

years previous to the entrance into the University. It was absolutely necessary that he should support those left in his charge, and he had to take to teaching, by which he earned the annual stipend of £20. Yet out of this sum it was necessary to provide for the mother and sister. He did it. When about eighteen years of age he went to St. Andrew's where he met two gentlemen, afterwards distinguished in life—Dr. Chalmers and Prof. Hunter. There he earned £30 a year, and the additional £10 to the first salary were given over entirely to his mother and sister. After he left that school he earned a scholarship, for which he worked hard, which brought him £50 a year, and so anxious was he to get it that he stood many previous examinations before Prof. Hunter, who told him that he had little doubt of his success. When he gained this every pound of the additional income went to his mother and sister, and he (the speaker) knew that young Strachan often walked ninety miles on foot to send the remittance complete. These were some of the hardships of his early life. Soon after that he was informed that an academy in Upper Canada was vacant, and the office of principal was offered to Dr. Chalmers, who refused it. It was then offered to young Strachan, who accepted, and he sailed for this country in August of 1799, arriving towards the end of the month of December. Here his difficulties started out anew, and he was known to have expressed the wish that if he could get £20 in his possession again he would start back for Glasgow. Luckily for this country and for himself he could not get the £20, but went as a private teacher to the children of the Hon. Richard Cartwright and others of Kingston. The speaker then spoke of the manner in which Dr. Strachan came to the front in 1812, and then, how backed up by his people, he came before the Legislative Assembly and preached such a sermon to them as would do good to any student of to-day or of future years to read. He said to them: "Let the ambition

of each man, be to see if he cannot outstrip the other in this race of glory." In the race of glory his students took a noble part, and he afterwards had the pleasure of seeing them wearing medals for their glorious deeds. If the occasion had been more pressing Dr. Strachan would have shared in the deeds of these men. Now, let every man present resolve on building upon the foundations that Dr. Strachan had laid a superstructure worthy of his name. He wanted to see the Cathedral of St. Alban's completed in the way that his lordship had outlined.

THE BISHOP OF WESTERN NEW YORK.

Right Rev. Dr. COXE, Bishop of Western New York, on rising to propose the toast of "The Church of England in Canada," said :

MY LORD—I ought to be very thankful to your lordship, and I am thankful indeed, for an opportunity like this of meeting so many of my Christian brethren and valued personal friends. The warm welcome with which they have honored me, is gratifying; all the more so, because I am conscious that it is not meant for myself only, but rather, is a recognition of your regard for my Right Reverend brethren, the Episcopate of the Church in the United States. And I must further thank your lordship for assigning to me the privilege of proposing the toast I rise to offer. It requires no words of preface from me, and I name it, at once: "The Church of England in Canada."

For my venerated mother, the Church of England, whether in Canada, or any where else in all the world, I am ready to stand forth and speak a loyal word, here, or in my own country; among her friends, or even more especially before her enemies! And, in speaking words of love and gratitude to-day, for what my Canadian brethren have done to extend her blessed influences on this continent, I shall claim for such words a value not otherwise belonging to them, because, in some degree, I may speak as a repre-

sentative man. I utter the sentiments of thousands of my countrymen, and of tens of thousands in the communion in which I exercise my sacred functions as a Bishop. I fear that many of those who hear me have a very inadequate idea of our cordial feelings towards the Churchmen of Canada; feelings of brotherhood, in the communion of a common Mother Church. I fear I must here fall into the favourite vice of my countrymen, and you must forgive me for a little boasting. I think there is to be found among us an enthusiasm and a loyalty to that ancient and Apostolic Mother, which surpasses what I have as yet discovered in Canada. Churchmen in "the States" know what they owe to the Church of England, not only as Christians, but as American citizens. Had we derived our Institutions from sources less pure and primitive, I must add less Catholic, we too should have been "as Admah and as Zeboim": I mean we should be no better off than the states and provinces of Spanish and Portuguese America.

It may be said that I talk like a "High Churchman"! So I do! But, in my country, I do not know a "Low Churchman" who is "low" enough not to love the Church of England; and I thank God that Church is large enough and broad enough to embrace as children, legitimate and well-beloved, those who are called "Low Churchmen"—a term I do not greatly admire. For myself, I am a Churchman—without an adjective, But, I say, with all my heart, honour and gratitude to those who, in the last century, revived an evangelical spirit in the Church, and made it ready to do, and capable of achieving, what it has done ever since, and is now so mightily doing for Christ, in all parts of the earth! Even in my childhood I learned to love the character, the sweet hymns and the Scriptural teachings of old-fashioned evangelicals. How much good has resulted from their missionary spirit and their fervent zeal; nay, also, from their heroic examples of self-sacrificing

love to God and man. That is no Catholic Church which can expel from her bosom holy Christian brothers, because of differences only to be measured "by the estimation of a hair;" by hair-splitting quarrels, about honest difficulties bred by the ambiguities of human dialects. What Christian wishes to be separated from men of the school of Wyclif and of Cranmer, because he prefers the clearer orthodoxy of Ridley, and of Bull, and of Butler; I trust the day will never come when the Anglican Communion will fail to embrace in loving arms, her Hebers and her Wilsons—lights of the Indian Empire; and may she never lack missionary Bishops of another school such as—in a word, your own "Wellington of a Bishop"—whom we commemorate to-day, the illustrious Bishop Strachan.

It was news to me, indeed, that he was a "Wellington," of the field—I mean (besides the missionary field)—of the field of war! Nor did I know before, how greatly those tremendous triumphs of the British arms (in the war of 1812-1815) were indebted to his bravery. But from what has fallen from my honoured friend, Mr. John Beverley Robinson, I infer that it was chiefly his strong arm that pushed my unfortunate countrymen over the heights at Queenston. Ah! brethren, if *enemies* should attempt to make a mess of Canadian affairs on those eastern heights where Wolfe planted the flag of England, I trust there will be found an arm as strong to push them down, quite as effectually. If there is anything glorious in our common history—the history of the Anglo-Saxon race, in America—it is that march of Wolfe and his intrepid soldiery up those inaccessible steepes, to plant the flag of liberty and light upon the heights of Abraham. The heights of *Abraham*, I say, that "father of the faithful"—no father of the renegade and the apostate! "The Church of England, in Canada," is here to-day because of that achievement; and here she shall stand forever—yes! and *there* also; for I love Canada, and I wish to love her

truly Catholic Church all the way from Toronto to Quebec, and to the mouths of the St. Lawrence.

Our distinguished friend, Mr. Beverley Robinson, has dropped the gratifying assurance that he is still in the prime of life, though he well remembers the consecration of Bishop Strachan. That encourages me to think that I, too, may be not yet superannuated, though I remember that event, as well; albeit, unlike him, I was not so fortunate as to be in Lambeth Chapel to behold it. I was, then, a candidate for Holy Orders at our Seminary in New York; and I recall the enthusiastic interest with which some of us learned that Archdeacon Strachan was in our city, on his way to receive Consecration in London. I remember how appreciatively he was spoken of, as greatly worthy of this Apostolic Commission, by that delightful man, the silver-tongued Dr. Wainwright: himself subsequently a Bishop, presiding over our great Metropolitan Diocese of New York.

But, my Lord and my brethren, Reverend and Right Reverend, this is, on many accounts, a solemn though a festive occasion. When I associate myself with memories that have been here revived, and when I stand here among so many honored brethren who are my juniors in years, and official responsibilities, I cannot congratulate myself, as my eminent friend on the left has done in his own case, that I am still in "the prime of life." No, No; I am an old man, and it is proverbially hard to "grow old, gracefully." Why, even my honoured and beloved friend, whose early movements "on the light fantastic toe," have been recounted, to-day, could not now move himself as gracefully as we are assured he once did, far away and a long time ago, at the Sault Ste Marie! But, God does sometimes grant to His servants the privilege of growing old *graciously*, and by the help of Divine grace, I cherish the hope that I may never do or say anything ungracious when I visit my friends and brethren in Canada. My heart

expands towards all my friends and brethren of the Episcopate in the Dominion, and you know, my Lord, how unfeignedly I esteem your Lordship and other Right Reverend prelates, by whom I have the honour to be surrounded here. But, let me open my heart in a tribute to a few others of the elder clergy with whom I hold cherished relations, and whom, not less, all present delight to honour. To many of the clergy whom I see before me, I have been indebted for brotherly offices; but longer than any others among them, I have known and loved the person and the name of Archdeacon McMurray. I am sorry to hear that the absence of Dean Geddes, whom I had hoped to meet, is attributable to ill-health. I venerate his character, and greatly prize his friendship. Let me add the name of Dr. Scadding, among whose successful works, I specially value his "Life of the first Bishop of Toronto." And here permit me to recall the name of one who, on our side of the lake and river, cherished these friends as well, and who for fifty years as a special friend of Bishop Strachan, and of his friend, the late Bishop Fuller, shared in all their early labours and anxieties for "the Church of England in Canada." I refer to my beloved friend and brother, the late Dr. Shelton. Canada never had, among my countrymen, a warmer friend than he: and dearly is his memory cherished in the city of Buffalo, where, for fifty years, he presided over what is now our Cathedral. Among his parishioners was the greatly honoured Judge Smith, the Chancellor of my Diocese, whom you have distinguished by reading entire the letter in which he regrets his inability to be with me, to-day, in the enjoyment of your hospitalities. That letter has fully expressed what many of our laity would say, could they also be with you; and I need only add the remark that all our feelings of good neighbourhood with the Motherly Diocese of Toronto have been doubled since she gave us for nearer neighbours, the daughter Diocese of Niagara

and its honoured Bishop. May no future Canadian Bishop be called to follow the patriotic example of which we have been reminded, in rousing his people to fight against us as perilous and mischievous neighbours, only fit to be pushed over the heights of Queenston! Happy and proud should I be, could I venture to hope that among the few here present who may live to see another Diocesan Jubilee, there might be one to recall my humble name as that of one, who never failed to act on the principle that we are one in race, one in a common work for Christ, and one in the blessed communion of His Church. May he bear witness to another generation that I was one of those who, in their day, never lost an opportunity to do all that could be honourably done to cement the bonds between the Church in the United States and the Church of England, in America. I give "The Church of England in Canada."

RESPONSE BY THE BISHOP OF ONTARIO.

The BISHOP OF ONTARIO also responded. He said that he supposed the privilege of being allowed to respond to this toast had been assigned to him because he was the senior Bishop present. He could not go back in memory for fifty years, but it was this month, forty years ago, that he received his first license from Bishop Strachan, and forty years is a long retrospect. In responding for the Church he had to cast his eyes back, and what had occurred in that time? Had the Church grown as she ought to have, or had she not? There was a great deal to be thankful for, because he thought the Church of England in Canada had made very satisfactory progress. They had solved a great number of knotty questions. We have outlived the problem of the voluntary system, and we have solved the question of synodical action, and it was from the Church of England in Canada the Lambeth Conference had its rise. But in some respects it had not done so well. He had been reminded by the press and by pamphlets, that at the

last census the Church of England had fallen from her high position—that other religious bodies had outstripped her. That was certainly something to be thought over with great regret. At the same time that regret was not tinged with despair or despondency. He did not think that the strength of the Church of England was to be estimated by counting heads; he did not think it depended upon numerical strength. He believed that the great power and force of the Church of England in Canada would be always in direct proportion to the intensity with which we hold our convictions; and he thought that that intensity was growing. He believed that more people in the present day could give a reason for the hope that was in them than fifty years ago. He believed honestly that the Church was progressing in a greater comprehension of their privileges as churchmen, and, moreover, he thought that, even taking external features viewed by practical results, we have reason to be proud and thankful for so much progress. Now, it might be a little invidious, and it might savour of egotism when he stated that in his own Diocese they had increased from forty-five clergy to 130. They had built 160 new Churches, and he might say that he confirmed more than 30,000 people. He thought these facts showed they were making progress. He hoped also that soon they might be able to point out the subdivision of Dioceses. He believed that with smaller Dioceses the work would be better done. He had no doubt that their meeting that day would give an impetus to the Church all over the Province of Ontario. He could assure them that the Clergy of the Diocese of Ontario had their sympathies with them, in that we look back with affectionate regard to the time when we formed part of the Diocese of Toronto. He looked back to the days when he was a member of the Diocese of Toronto, with great affection, but sometimes it was tinged with regret and melancholy. He was just thinking how few people there were present with whom

he was personally acquainted. The time was when he knew every clergyman of the Diocese of Toronto. Now, Toronto had outgrown his memory, and therefore this retrospect is tinged with melancholy when he saw so many persons present whom he knew not, and that his numerous friends in the Diocese were gone. However, he hoped they would depart from this, gathering, determined to do their duty, whether in Ontario or Toronto, God being our helper.

DR. GOLDWIN SMITH ON CHURCH EDUCATIONAL INSTITUTIONS.

Professor GOLDWIN SMITH gave "The Educational Institutions in connection with the Church of England." He said that his honoured friend the Bishop of Western New York, had remarked that the Church should be large and liberal. We, the laity, the Professor observed, had thankfully to acknowledge that the Church of England has been large and liberal in the education of her clergy. She had sent them to free Universities, and has not deprived them of the education of their manhood. The Church had not been afraid to come in contact with the advance of physical science and the criticism of this age. In doing so he thought she had shown not only true wisdom, but real faith in God. If they not only said with their lips, but believed in their hearts there was other truth, what had they to fear of the advance of science and research? If the alleged discovery was false, it would come to nothing, but if true, it would come back as the truth of God. The religious world had been terribly disturbed by the discovery of the theory of evolution—a discovery, he must call it, though it had not yet received its final adjustments, nor had undergone its destined modifications. But why should this discovery of evolution disturb us? He was not speaking now of literal interpretations, but spoke of the practical treatment of human nature by Christianity. Christianity had always treated human nature as having some-

thing in its original state that required to be worked out and corrected through the instrumentality of the Church. What said Evolution? It said that there was something in man of the brute and the animal that required to be eradicated. The philosophers of the French Revolution, and those who tried to carry their doctrines into effect, assumed that human nature was perfectly and purely good, and that it needed only to be realised to enter into perfect felicity. They knew what the result of that experiment was. He was old enough to remember the time when Dr. Buckland, the geologist, was an object of general suspicion and mistrust. They laughed at these fears now. In an age like this, teeming with discovery and change, it was naturally inevitable that perplexity and doubt should be felt, but let them not lose their balance or their trust in God. The other day the religious world was almost convulsed by a brilliant novel which, between drawing-room adventures and scenes of love, insinuated a rather vague theology. In view of such things let the Church of England pursue her large-minded and liberal course, not being afraid to bring her clergy into contact with the learning and science of the day. With regard to primary education he dared say there were some of them who would like something more parental—he would not say ecclesiastical—than their public school system. But the public school system was an absolute necessity to the masses. The public school needed a supplement which the Church must supply. Democracy was apt to think too much of popular will, and too little of duty. The Church taught that the character and not worldly prosperity was the one true thing worthy of attainment—the one true source of happiness. He again expressed the gratitude of the laity for the broad, liberal education that was given the clergy.

RESPONSE BY THE HONOURABLE G. W. ALLAN.

Hon. GEORGE W. ALLAN, Chancellor of Trinity University, responded to the toast of Professor Goldwin Smith. He said :

I esteem it a great honour to be called upon to reply to the toast which has just been so eloquently proposed by Professor Goldwin Smith, and so warmly received by this assemblage. I feel that I owe this honour, not to anything personal to myself, but to my office as Chancellor of Trinity University, the chief educational institution of the Church of England in this Province. For while every institution carrying on the work of education in connection with our beloved Church within the Province is included in the toast, our thoughts on an occasion like the present, when we are commemorating the jubilee year of the Diocese of Toronto, are naturally directed to its first Bishop and the great work of the closing years of his life—the founding of Trinity College and University. In what spirit the venerable Bishop and those whom he associated with him undertook this great and important work cannot be better illustrated than by quoting, if I may be permitted to do so, a few sentences from the prayer of consecration offered up on the laying of the foundation stone of the University now nearly forty years ago. In it the good Bishop implored Almighty God to

“Vouchsafe to those who should sojourn within the walls about to rise from this foundation, minds enlightened by His heavenly grace to proceed in all their doings according to His will.

To “teach by His Holy Spirit from on high those who should there teach, and cause their instructions to agree with the truth of His word and the testimony of His Church : that by the might of His power, working through the frail instrumentality of men, the Faith once delivered might be handed on forever.

To “grant to all who should go forth from thence, to labour in their various vocations among their fellow-men, that to intellects accomplished in wisdom and knowledge, they might join souls filled with a true reverence and love to Him, so that

as polished shafts from His hand they might in all things fulfil His good pleasure, to the glory of His great name."

My Lords, I may venture to say, with all truthfulness, that it is in the spirit of this prayer of its first founder that those to whom, through successive years, has been committed the work of instruction in Trinity University have sought to discharge their important trust; and that in the lives of the men who have gone forth from her walls, whether labouring in the Church's vineyard or actively engaged in secular vocations, we have had many cheering proofs that the training and instruction received at Trinity has borne the good fruit for which its founder so earnestly prayed. Doubtless most of those whom I have the honour of addressing are aware that Trinity owes such endowment as she possesses entirely to the liberality of the churchmen of this Province, and the generous aid extended by the great Church Societies and our fellow-churchmen in the motherland.

There have, of course, as in the history of every institution, been times of anxiety and sometimes of discouragement; but thank God those days have passed away, and Trinity now commands a wider and more general support than ever, from the members of the Church of England in this Province. A little more than six years ago a movement was set on foot, chiefly due to the energy and zeal of the present able head of the College, Provost Body, by which a sum of \$100,000 was raised for the different requirements of the College, and now a second appeal is about to be made for a similar sum, and already \$20,000 has been contributed from different sources.

As one result of that appeal, we are enabled to proceed with the erection of a new wing to the College, for the accommodation of the largely increasing numbers of our students, and as the first Bishop of Toronto laid the corner stone of our present building, in the faith and hope of that future for the institution which has since been so fully :

realized, so now we purpose to call upon you, my Lord, the third Bishop of Toronto, to lay, God willing, the corner stone to-morrow of the new building, which is to meet our present requirement, but to be followed, I trust, as the years go on, by still further additions to keep pace with our increasing numbers.

Year by year also we have been increasing the efficiency and adding to the equipment of the College. Our standard of scholarship will compare with that of any other institution of higher education in the Dominion, and we yield to none in the thoroughness of our work.

Foremost, of course, among the objects for which Trinity College was founded, is the training and education of those who desire to devote themselves to the work of the ministry of the Church, and in reference to such shall we not all join in heart, in the words of that prayer from which I have already quoted—"That many may go forth from those walls to be messengers of the Gospel of Peace, rightly equipped for their work, to win souls for Christ." But my Lords, I attach the same importance to what I believe to be equally the mission of Trinity College, to educate our laymen; and while affording every opportunity for the highest mental culture and scholarly attainments, to train up in the fear of God and the faith of Christ those who are to be engaged in the various professions, and those who are to take part in the trade, the commerce, the public affairs of the country, our future lawyers, our future merchants, our future statesmen.

No earnest thoughtful man can regard what is passing in almost every part of Christendom without, I think, being fully convinced that there are times of perplexity and trial not very far distant; that grave social questions and political complications are looming up on every side; and that even in our own highly favoured country we are not altogether free from causes of anxiety for the future.

Surely, then, there is the greater need that the youth of

our country, when they enter upon the battle of life, should be armed with those principles and actuated by those motives, which can alone enable them, amidst temptations and difficulties, always to stand fast for the right. To implant these principles and suggest these motives is what we seek to effect by the teaching and discipline of College life at Trinity. In regard to other educational institutions in connection with the Church of England, we have Wycliffe Theological College, in this City, which is also carrying on the work of educating young men for the ministry of the Church, and has furnished not a few earnest clergymen to the Church in Canada, as well as for work in the mission field abroad. And we have also Huron College, in the west, which is doing the same important work, under the direction of its able Principal. In connection with this important subject of theological training, we have great reason for thankfulness, in an agreement which may not be known to all whom I address, and which was come to unanimously by all the Colleges and Universities in connection with the Church of England, not in this Diocese only, but throughout the whole ecclesiastical province, and embodied in a canon, which was passed at the last meeting of the Provincial Synod. By this Canon a common board of examiners was appointed to act in all matters appertaining to degrees of the faculty of divinity within the ecclesiastical province, and a high and uniform standard adopted, to which all must attain before they can receive a divinity degree.

Of all the educational institutions connected with the Church none are, perhaps, of more importance and value than those which are to train and educate the youth of the Church, from the commencement of their school days until they proceed to the Universities or enter upon the active occupation of life. Foremost among these is Trinity College School at Port Hope, which has been so long under the able direction of the present Head Master, the Rev. Dr.

Bethune. To a sound, scholarly education there is added that careful religious training which, combined, has rendered Port Hope School one of the best in Canada. The boys educated there have been distinguished both by the good positions they have afterwards taken at the Universities, the Royal Military College, and other institutions, and by their manly, Christian tone and spirit.

In addition to Port Hope, there are two other schools for boys in connection with the Church, one in Toronto, established a year or two ago, and intended, I believe, chiefly for younger boys, and which, I am informed, has been very successful; and another lately opened at St. Catharines, which is intended to do the same sort of educational work as Port Hope, and has already a very large number of pupils. While the Church has thus been mindful of the educational interests of her sons, she has not been neglectful of her daughters.

To quote the words of an appeal, issued some time ago, to the members of the Church, the great importance to our Church and country of rightly guiding the higher thought of the Churchwomen of Canada, and the grave peril of giving to that higher thought a mere intellectual secular development, had occupied the attention of not a few earnest Churchmen, and has resulted in the founding of St. Hilda's College for Women, which is now in successful operation, and is destined, I trust, to take as important a part in the work of higher education for women as similar institutions are now doing in the motherland. We have also had another most valuable institution in our midst for many years, which has been doing the same excellent work for the other sex that Port Hope has been doing for our boys. I refer to the Church School for girls, or, perhaps, better known as the Bishop Strachan School, in this city; and there is another school which has lately been commenced on the same lines at the town of Oshawa, and which, I am told, has already a large number of pupils.

I think, then, my lord, that we as Churchmen have reason to be thankful for the educational advantages which are presented by these various institutions to which I have so briefly alluded, covering, as they do, the whole ground, from the first entrance into school life of the boy or girl to the highest step in a University career. And may we not also feel especially thankful, that, whether engaged in developing the intellectual powers of the youthful beginner, or affording the highest mental culture to the matured student, those, who have the oversight of these institutions, are ever mindful of the sacred duty, of training up all who come under their teaching and influence as good Christian men and women, and loyal sons and daughters of our beloved Church.

DR. SNELLING AND THE CITY CORPORATION.

Dr. SNELLING proposed the health of the corporation of the city of Toronto. The first mayor, he said, was William Lyon Mackenzie. He mentioned that many of the chief magistrates of Toronto were members of the Church of England, and he instanced the Hon. Robert Baldwin Sullivan, Hon. John Beverley Robinson, Hon. Senator George William Allan, Sir Adam Wilson, and Chief Justice John Hawkins Hagarty. Dr. Snelling also referred to the great progress which the city had made during the last decade, and proposed in cordial terms the health of the Mayor of the city.

His Worship Mayor CLARKE responded to the toast. He said: My lords and gentlemen, I think I would best suit the wishes and feelings of every one present if I did not attempt to make a speech at this late hour in the afternoon, in view of the services that are to take place later on. I will content myself with thanking you for the great honour done me, and for the great privilege afforded me in being present with you this afternoon, to take part in this important celebration of the jubilee of the Church of England in Upper Canada. As has been said by the gentleman

who proposed this toast, only a few years ago the people of Toronto were celebrating the fiftieth anniversary of the incorporation of the city, and then was placed on grateful record the progress that has been made during the past half century of the corporation's existence. But I am sure that those who have had the opportunity of reading the newspaper reports for two or three years past, and who have listened to the speeches delivered at this table to-day, must have formed an adequate idea of the progress of the Church of England in this Diocese during the past fifty years. My lord, I freely admit that the progress of the Church has kept pace with the progress of this city and this Province; and I am sure, my lord, that I only express the wishes and the sentiments of all classes of people when I say that I hope, in the half century upon which the Church is now entering, that it will meet with even more prosperity and more glory than it has experienced in the fifty years just concluded. I have to thank you for the very kind way in which the corporation of the city has been spoken of by Dr. Snelling.*

* In connection with the toast of the City of Toronto, at the Jubilee Luncheon, it is desirable to add the following interesting facts contributed to the *Trinity University Review*, by Mr. O. A. Howland, one of the Churchwardens of St. James's Cathedral. He said: "Before the incorporation of the City of Toronto, in that year, the Churchwardens of St. James's Church had been ex-officio, for nearly thirty years, the town wardens of the town of York. Should there ever occur to one of our modern Mayors the thought of inquiring where the early official records of the town, before the incorporation, are to be found, his search would lead him at last to the vestry books of St. James. There, and there only, he would find, officially recorded, the names and terms of office of his predecessors in the government of Toronto. By virtue of an Act to be found in one of the earliest statute books of Upper Canada, the same site where the stately structure of St. James's Cathedral has supplanted the original hewn log church of our forefathers, was the scene of the annual election of all the functionaries of the Municipal Government between 1807 and 1834—namely, of the "Churchwardens, or Town Wardens," the Town Clerk, the Assessors, the Overseers of Highways, and minor officials. The town elections were held according to law, on the old site

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Rev. Prof. CLARK proposed the toast of "Our Guests," with which in an eloquent speech he coupled the names of the Bishop of Nova Scotia and the Bishop of New York. He spoke of the record of the Bishop of Nova Scotia in Glasgow, New York, Chicago, and Boston. The Bishops of Nova Scotia and of Huron responded, after which his Lordship the Bishop of Toronto pronounced the benediction, and the guests departed.

set apart by the Imperial Government in the plan of the town, and granted by royal patent 'To the sole use of the parishioners and inhabitants of the Town of York as a churchyard forever.'"

"Until the year 1806, (according to Dr. Scadding), services were held in the Parliament House, and no church existed on the churchyard site. In the year 1807, however, the first vestry book of St. James's Church opens with the following entry, in now partially faded ink :

"On Monday, the first day of March, 1807, a town meeting was held, agreeably to the Act of Legislature, at Gilbert's Tavern, in the Town of York, when and where the following gentlemen, D'Arcy Boulton, Esq., and William Allan, Esq., were nominated and appointed Churchwardens to serve in that office for the year 1807. The former was nominated and appointed by the Rev. George Okill Stuart, and the latter by the inhabitant householders assembled on that occasion.

"Why 'Gilbert's Tavern' was found a more 'convenient place' than the new church, in this first election does not appear. The subsequent elections appear to have been held in the church, as the statute directed.

"The following is a list, from the book, of the successive 'Churchwardens and Town-wardens of the Town of York, elected between the the years 1807 and 1834 :

March, 1807 and 1808.....	D'Arcy Boulton and W. Allan (sic.)
1809.....	W. Allan and J. H. Ridout.
1810.....	W. Allan and Stephen Jarvis.
1811 and 1812.....	John Denison (sic.) and Duncan Cameron.
1813 and 1814.....	J. B. Robinson and H. J. Boulton.
1815, 16, 17, 18.....	Alexander Wood and T. H. Ridout.
1819, 20, 21, 22, 23.....	J. B. Robinson and H. J. Boulton.
1824, 25, 26, 27, 28, 29.....	J. B. Macaulay.
1830, 31.....	I. Washburn and R. Stanton.
1832, 33, 34.....	R. Stanton and C. C. Small.

"In 1834, the Act erecting the Town of York into a city, substituted the present city constitution for the elder form of government, and to that extent repealed the operation of the "Act to provide for the nomination and appointment of parish and town officers." (By another clause in the same Act of 1834, the title of the Market Square was taken over

SERMON BY THE RIGHT REVEREND DR. COXE,
BISHOP OF WESTERN NEW YORK.

On the evening of the 21st November, the Right Rev. Bishop COXE preached in Holy Trinity Church. His text was from Psalm xlv. 17 :

“Instead of thy fathers thou shalt have children, whom thou mayest make princes in all lands.”

It seems strange that the missionary prophecies of the Old Testament were so little observed by the Gamaliels of the Hebrew Church. Perpetually were the Israelites reminded that they were a nation of priests, called not for themselves, but as ministers of light and mercy to mankind. In the evangelical pages of Isaiah, more particularly, were they reminded of a destiny with reference to us who dwell in the utmost parts of the earth. Very little were the Jews a commercial people ; yet this sublime prophet is ever speaking to them of the isles afar off, and of remote regions of the earth to which they should extend the sceptre of David in its universal sway. By their instrumentality the kingdom of Messiah should gather the Gentiles into a kingdom called by a new name. The glory of Judah was to be not in hoarding, as a peculiar treasure, the

from the churchwardens of that day. They seem to have been ex-officio, trustees for the city of all its public properties.

“Messrs. Stanton and Small, town and churchwardens of 1834, continued in office as churchwardens till 1842, when the Church Temporalities Act of 1841 came into effect. The Act, so far as the mode of succession of the Corporation of the Churchwardens of St. James was concerned, was in effect, the re-enacting and confirming of the old law ; only substituting vote of the pewholders for the vote of the householders.

“Though shorn by the Act of 1834 of their civic functions as town wardens, the ancient legal Corporation of the Churchwardens of St. James has never been dissolved, but has continued by regular succession to the Churchwardens of this day. It is an historic office antedating the mayoralty.

“Perhaps it may appear to liberal minded readers of a University journal that the recent Jubilee ceremonies would have derived much additional point and interest from a graceful recognition of what (I cannot help thinking) was the chief fact in the history of the Church of England in Canada,’ etc.

knowledge of the true God, but in making it the riches of the world. We may wonder at their blindness and incredulity, but perhaps it is more strange that we, who have been made free by the Gospel that came forth from Jerusalem, are nearly as unreflecting upon what God has wrought for us, and upon promises of richer blessings for the universe, which are yet to be fulfilled. How often have we brought to mind the text, in all its significance, and reflected that here in Canada, and in the adjoining States, we ourselves are living monuments of the fulfilment of its prophecy. Our Apostolic Bishops are "the princes in all lands" of whom the Psalmist speaks: not "princes of this world," but spiritual chieftains and leaders of the sacramental host, who, if they are true to their mission, are enthroning their Master, Christ, in every region where they minister, as King of Kings, and Lord of Lords.

The pure and evangelic Episcopate which God, in His goodness, restored to England at the great epoch of her emancipation from a foreign and usurping ecclesiastical despotism, is an inheritor of this glorious promise—the charter of a great missionary commission to go and teach all nations. And this is the ennobling view we should take of the Jubilee we are celebrating to-day: we are part of the lands which rose on the prophet's vision of a distant future, when he spoke the text as he was "moved by the Holy Ghost." For obvious reasons, I must decline to review the rapid development of the Anglican Episcopate during the past half century: too large and glorious, for a single sermon, is that inspiring retrospect. But, confining myself chiefly to what is immediately before our eyes and in our hearts, let me pause for a moment on what God has wrought for the Church in the Dominion of Canada, since the first Bishop of Toronto was consecrated, just fifty years ago.

As a child I used to look with interest at the tablet, in St. Paul's Chapel, New York, which commemorates a former Rector of Trinity Church who became the first Bishop of Nova Scotia. I remember the names of Bishop Stewart of Quebec, and Mountain of Montreal; and some personal account that was given me of the former, by Bishop Brownell of Connecticut, many years ago. But the consecration of Bishop Strachan seemed to break up a

traditional idea, that your Church was merely to exist, and not to grow, and ever since that epoch, during a prolonged life and ministry, I have watched your progress with affectionate interest ; at times, with dismay, when I felt that the Home Government was repeating some of the mistakes which were inflicted on our own colonial period, but warmed very often to enthusiasm when I observed the resolute spirit with which your first Bishop rebuked the cruel wrongs inflicted on a missionary church. In spite of all, your progress has been steady, and of later years, it has been comparatively rapid. Forgive me, however, for a remark, which is one of surprise, rather than of fault-finding with the good people of the Dominion ; your growth has not been what I should have anticipated in a country where all historic traditions commend the Church of England to its filial love, and where the mighty Empire, that Church has done so much to create and hold together, invests your entire population with its dignity, and sheds upon their own history a lustre which only the loyal heart of a true Churchman can reflect upon others as a personal charm. For he is but half an Englishman who has no part in the communion of her ancient, her Apostolic, and Scriptural Church ; a Church most Catholic in its adherence to primitive antiquity, and not less so in the glorious testimony of her martyrs, and her greatest bishops and doctors, against the false pretensions and unspeakable deformities of modern Rome. Let it never be forgotten that the Anglican Restoration was not the creation of a new Church. A true reformation implies the pre-existence of what is reformed ; and this fact identifies the Anglican Church, so reformed, with its former self, which needed reformation. But for all the ages, before and since it was purified, it never has had any new creed, or drawn up any modern confession, as terms of communion. On the contrary, the Church which asserts exclusive claims to catholicity, is essentially a novelty in Christendom : her creed of Pope Pius was imposed upon her adherents subsequently to our Restoration, and the Council of Trent organized them into a new communion, called " Roman Catholic," which is, therefore, as really a recent sect as that of Calvin or Luther. Yes, and in some respects more recent ; our own times bear witness to still newer inventions incorporated

with its creed, and prescribed to every human soul as necessary to salvation. Meantime, your Canadian Church, unchanged in doctrine, and holding nothing but what has been held always, and by all, from the beginning, in the Apostolic communion, has yet adapted itself to new conditions, by still further reviving the institutions of antiquity. Your Diocesan and Provincial Synods are based upon the maxims of St. Cyprian, and the inclusion of faithful laymen as partners in Church Councils finds its example, we think, in Scripture, and certainly in the times and in the Church which he adorned "as a burning and a shining light."

So then, in all respects, your Diocese and the Church of the Dominion, have proved most active in the vast development of missionary and evangelical life, which has distinguished the entire Anglican communion during the past half century. It must be remembered that it was often said of that communion, that it was confined to a single island, and had no part in the sound that had "gone forth into all lands." But, three kingdoms, at least, were blessed with it through all time; and in those dark days when it was proscribed at home, it was visible in our own Virginia, where King Charles never ceased to reign, and where the Church maintained her worship and her sacraments all through the dreary period of the usurpation. She never claimed to be the entire Church; she never yielded for one moment her place in the Catholic communion as it is confessed in the Creed. And yet, what a Catholic note has been impressed upon her, in our own times, by her vast colonial expansion and the growth of her missions. What hath God wrought! I shared in that memorable gathering of 1888, which surrounded the patriarchal chair of Canterbury, and filled the long-drawn nave of Westminster, with 150 Bishops from almost every region of the earth, and of the waters that gird the earth. I heard their voices uplifted in the Nicene Confession; and in hymns and prayers and thanksgivings, that resounded through that ancient Abbey. It was just three hundred years since the Pontiff blessed the Armada which threatened her extinction, and just two centuries since the seven Bishops were imprisoned and tried by the perfidious James the Second: and lo! what resurrection, what a life was there, in

such a gathering as Nicæa itself could not equal, if we think of the new worlds they represented, and how they had made God's "way known upon earth, and His saving health among all nations."

Reflect, that again it had been said by her enemies that she was a mere "State Church;" the creature and the slave of kings and parliaments; a thing that must perish if deprived of state nurture and control. On the contrary, the State itself in England, is the creation of her Church; and so far from being supported by the State, she lives, and ever has lived, on her own estates, like any English freeman. But, we have seen her deprived of all her rights, and robbed by the Long Parliament of all her heritage. Did she expire? We have seen her more effectually and lastingly despoiled in Scotland. Has she ever perished there? In the United States, we have seen her grow up like a root out of a dry ground; severed from the parent stock, and almost crushed to the earth by the devastation of Revolutionary war. Has she perished there? Let me say, my brethren, that the Anglo-American Church, planted in the midst of enemies, and given over to the experiment of survival in the Republic; has at least this value for our elder sisters and our Mother Church in England: there she stands, the refutation of a thousand calumnies; the living evidence of that "seed within itself" which reproduces its kind, and so of the fertility of its parentage; and in short, a pithy comment upon the proverb, "no bishop, no king"—which, whether true or not, is of little importance, when contrasted with our demonstration that the reverse at least is untrue. No man can look at us and say—"no king, no bishop." Kings may feel their helplessness when a sect supplants a National Church; but the Church has a life of her own which is equally independent of thrones and democracies.

And here, you will forgive me for some references to the great American Church in which God has made me a minister. I call it "the American Church," as it was called by the illustrious man, Bishop White, the friend of Washington, and an early chaplain of the American Congress in the days of Washington, to whose wisdom and moderation we owe so much, in organizing our system, and adapting it, in all respects to the

requirements of the American Constitution. Her claim to the true character of a National Church, is seen in this her historic share in the colonization of the original provinces, and her absolute conformity with National Institutions. She is confronted by an alien ecclesiasticism which is dominated by the Jesuits, and makes war upon our social estate, and upon many public institutions identified with our laws, and necessary to our welfare ; and this remorseless alienism ruled by a petty prince upon the Tiber, has only recently, in a public manner, insulted our Chief Magistrate, and asserted its primary allegiance to be due to an alien government. This body, whatever may become of it, can never be the National Church of the United States, "its swelling words of vanity" notwithstanding. For its hierarchy has no other power than that which it derives from an ignorant and superstitious immigrant constituency, whose votes are sold to politicians, and thus create a perillous balance. But they excite only the hatred of the very parties that traffic with them, and the insolent demands they make for perpetual concessions, in return for votes, embitter the venal politicians, whom they elect only to enslave. The end of such iniquity must be near. On the other hand, the least political and the most truly American of religious systems among us, is our own Church ; the Church of our earliest colonists ; the Church which shaped the religious convictions of the very noblest men who formulated our Constitution. No portion of the historic Church of Christ, since the days of Constantine, was ever placed in a position so primitive as ours, when, in the first days of the Republic, the promise of the text was fulfilled in us ; and our three Bishops, ordained at Lambeth, began to reconstruct her in her low estate. It was a low estate, indeed, for the war had thinned the ranks of our colonial clergy, deprived our missionaries of their stipends, and, in Virginia, robbed us of churches, glebes, and parsonages, under a cruel construction of the laws. When William Meade, subsequently Bishop of Virginia, was about to be ordained a deacon, he happened to meet the Chief Justice of the United States, who benevolently enquired into the young man's prospects and profession. "I am about to become a clergyman" said young Meade. "Very good, but in

what communion," was the next inquiry ; and when Meade answered, "in the Church of England,"—the Chief Justice thinking only of her legal spoliation, and her almost entire destitution of clergy—exclaimed in amazement, "the Church of England in Virginia ! I supposed it was dead." It looked so, and the resurrection of Lazarus was hardly a greater miracle than that of her rapid revival. She "came forth," and is alive again ; she was lost, but has been found ; and not only so in that "Old Dominion," as Virginia is affectionately called, but, in all the whole land, she has been marvellously extended. It will encourage you in your own struggle, to know these facts, and to remember them. Reflect, then, that our entire upgrowth and development have been the work of only two generations contemporaneous with my own lifetime. I have seen it all. It is a century indeed, since our Episcopate was formed, but our older clergy died out, and for many years there were few, like young Meade, to take their places. Our clergy-ranks grew thinner and thinner for many years. In 1818, our earliest visible increase became worthy of remark. It was not till 1832, while Bishop White yet presided over our House of Bishops, that our progress began to be recognized. I well remember that council ; a mere boy, I attended its opening service, and remember parts of the sermon, preached that day by the Bishop of Pennsylvania (Dr. Onderdonk) on the abbreviated text—"a city *not forsaken*." That was all he could venture to affirm : we were a little Church, only "not forsaken" by our Divine Master. I saw Bishop White consecrate four Bishops before that council closed ; and from that day to this, we have been felt as a power in the nation : not a political power, thank God, but a moral and social power of predominant importance ; a power for Christ and His pure Gospel. At our recent Triennial Council in New York, the able preacher might have appropriately chosen the first half of the Bishop of Pennsylvania's text—"Thou shalt be called, *Sought out*." no more halting with "a city not forsaken." We may truly say we are now, "*Sought out*," studied and copied, and embraced by the noblest spirits of the land ; by men of commanding intellect and noble endowments ; by thousands who come to our communion in the ranks of Clergy and Laity, as to a house of refuge

from the turbulence of Sectarianism ; as a resource after experience of narrow imprisonments in Scholastic Confessions ; as to the true Church for Americans ; the Ark of Safety and security for family-life, in the embracing Love of the Redeemer of mankind.

Fraught by such varied experiences in her later history, let the Anglican Church to whose "princes in all lands" is now committed the most glorious Apostolic work of this "Latter-Day," rise everywhere to her great mission, and prove herself what even one of her most envenomed adversaries concedes to her character and position—"most precious." In crowded cities, let her take the lead in labours for the poor and the outcast ; in family-life, let her catechism be wrought into the hearts of the young as the essential philosophy of Truth, usefulness, and contentment ; in missionary adventure, let the primitive Apostolate be her pattern ; in the cultivation of the human intellect, let her look back to the Ante-Nicene Church of Alexandria, and emulate alike its brilliant example in Learning, and that pure devotion to Truth, for its own sake, which became so illustrious in her Clement and her Athanasius, and which extorts the confession from an eminent American thinker, not of her Faith, that the writings of this glorious School, are worthy to be studied in our own times, because they are full of principles that antedate the best results of modern thought. Finally, let her everywhere be the champion of freedom, and of an ennobling, not a socialistic, sympathy with the wants and demands of the labouring classes, and of down-trodden and oppressed peoples and races ; a supporter of Magistracy and Law ; a model of good government and wise counsels in her own councils, and so an example to the State ; above all, foremost in loyalty to the Holy Scriptures ; of all Christians, most faithful in expounding them, most large and loving in their application ; and in all things like the pattern Church of the Philippians, an illustration of the Sermon on the Mount, in the practical enforcement and illustration of "whatsoever things are lovely and of good report, wherein there is virtue, and wherein there is praise."

And now, &c. Amen.

The service was concluded with the recessional hymn.

In the evening of Friday, November 22nd, Rev. A. SPENCER, of Kingston, Clerical Secretary of the Diocese of Ontario, occupied the pulpit of St. James's Cathedral. He took his text from St. Matthew v., portions of the 13th and 14th verses: "Ye are the salt of the earth; ye are the light of the world."

(As Mr. Spencer, was not aware that his sermon would be inserted in this volume, he did not give the manuscript to the Committee. His address on the state of the Diocese of Ontario will be given in full in the proceedings of the last day.)

HISTORICAL SERMON BY THE BISHOP OF TORONTO.

The Rev. Canon DUMOULIN conducted the service at St. James's Cathedral, on Sunday morning, 24th November, and the BISHOP OF TORONTO, preached. His text was:—

Psalm cxxvi. 3: "The Lord hath done great things for us, whereof we are glad."

This devout and joyous recognition seems to strike the very key note of our Jubilee commemoration.

It is true that a review of the past fifty years of the history and fortunes of the Church, whether in this Diocese or at large, presents a picture of many conflicts of sad dissensions of human errors and infirmities. But these were all essential to a period of struggle and reaction; they were the painful steps by which, of a necessity, a victory must be won and emancipation gained from long-settled indifference, forgetfulness, or opposition.

By their means God has brought His Church, as through the fires of trial, safely out into its present state of renewed life, purified doctrine and practice, quickened activities, and, consequently, of restored honour and prosperity. And it would ill become us to fight the battle over again to-day, and recount the mournful story of feuds

and animosities, failures and mistakes which mark its progress.

A Jubilee is an occasion of rejoicing, of summing up of successes won, not of counting the wounds and scars sustained in the strife. And if, passing over the intermediate stages, which might suggest cause for humiliation and regrets, we bring our state as a Church and as a Diocese, at this time, into direct comparison with what it was half a century ago, we shall have good reason to exclaim, "The Lord hath done great things for us, whereof we rejoice."

In 1839, when the Diocese of Toronto began its separate history, the condition of the Church of England at home was such as to cause its faithful and watchful friends the gravest anxiety. For some years previously not only her fortunes as the national Church, but the cause of religion itself, had sunk to a very low ebb. The spirit of irreverence was widely spread, and with it a lamentable unsettlement of principle. Great temporal prosperity had engendered not only a forgetfulness of God its giver, but a bold infidelity that ridiculed all reference to His being and providence. This manifested itself both in the public proceedings of the British Parliament and in the private life of the people. It was a time when a passion, a mania for reform, prevailed that was ready to attack, in a reactionary spirit, everything that was time-honoured and established. The national Church, as might be expected, was not exempt from such attacks. The press teemed with pamphlets and treatises of all descriptions, advocating the most radical changes in her position and formularies—the expulsion of bishops from the House of Lords, the overthrow of chapters, the abolition of religion from the universities, and the purging from the Prayer Book of what they pronounced the antique rubbish, the supernaturalism which had descended to it from the middle ages, such as the professions

of belief in the Trinity, the deity of Christ, the doctrine of a divine Providence.

The changed relations of the State towards the Church were manifested in the successive Acts passed by the Parliament; in 1828 the repeal of the Test and Corporation Acts; in 1829 the Roman Catholic Emancipation Bill, and in 1833 the bill for the extinction of ten Bishoprics and two Arch-bishoprics in Ireland. The press, for the most part, was ranged on the side of hostility to the Church, and as one who passed through that crisis says: "In the midst of the revolutionary turmoil the Church and Christianity were in danger of being swept from their old foundations, and replaced upon the philosophic basis of the nineteenth century." At this time, too, the Church was weak and divided, without means of offering effectual resistance to the spreading evil of unsettlement and infidelity. The lines of religion needed to be restored and deepened; principle had to be infused where there was none to fall back upon. It was at this juncture, and as a direct result of the extinction of the Irish bishoprics, that, in the same year, 1833, the Oxford movement was set on foot. And in this movement, from the course it had assumed at the date which we are commemorating, was furnished an additional element of apprehension and critical danger. Up to the middle of 1835, the Tracts, for the times, of which seventy had so far appeared, were doing excellent work in the defence of the principles of the Church; but with the next year, such a marked change came over the spirit which directed them as to cause serious alarm to the more sober leaders of the movement, who withdrew their support. Then, in 1841, came the catastrophe in the fatal Tract ninety with its disastrous consequences, including the apostasy of its author to the Church of Rome, drawing after him many followers in a stream of secession which flowed for years. This was the origin of that unhappy cleaving of the Church into two

strongly marked parties, with its bitter strifes, disturbing, weakening, and disgracing the Church, whose effects we feel only too painfully to this day.

It is a gloomy and unpromising picture indeed that the Church of 1839 presents to our contemplation! Let us pass over the intermediate stages of fifty years, and glance for a moment at the position which she holds to-day. Weakness in numbers and influence has given place to strength in both; the apathy and faintheartedness of friends has been replaced by zeal and loving devotion; gloomy fears have vanished before the sunshine of brightest promise; the hostility and contumely of enemies have been converted into the respect and cordial recognition of those who dissent from her polity. Never was the time when the clergy were so diligent and laborious in their spiritual ministrations for the good of souls; never was the Church so strongly planted in the affections and reverence of the people. For the ignorance that prevailed as to the historical claims and position of the Church, there is now a well-diffused knowledge of her unbroken connection in doctrine, worship, and authority with Apostolic and primitive Christianity, through the accessibility to ordinary students of the writings of the great Fathers and Doctors of the Church. In the intelligent understanding of Church principles, there is a growing security for loyal and practical Churchmanship.

But not to deal merely with generalities, let me point to a few of the facts which incontrovertibly witness to the growth and prosperity of the Church during the last fifty years. In 1839, there were twenty-seven Bishops in England and Wales. Since then seven new Sees have been created: Manchester, St. Alban's, Truro, Liverpool, Newcastle, Southwell, and Wakefield; and by an Act of Henry VIII., never put into operation until the revived life of these latter days called for a large extension of the Episcopate, no fewer than eight suffragan Bishops have

been consecrated, making a total of forty-two Bishops, as against twenty-seven, with territorial jurisdiction.

And it is not alone at home that the Church has thus strengthened her stakes; abroad she has enlarged her borders. No greater proof could be given of at once the vitality and the Apostolic spirit of our Church in these last years than the extent to which she has realized and sought to carry out the Missionary command of her Lord. The extension of Christian Missions throughout the world is one of the most marvellous and instructive characteristics of the last half century, and in the glorious work the Church of England confessedly leads the van. When on St. Bartholomew's Day, 1839, the Bishops of Toronto and Newfoundland were consecrated in the Chapel of Lambeth Palace, they became the ninth and tenth Bishops of the Colonial Church. To-day the Colonial and Missionary Bishops of the Church of England number seventy-five, and there is scarcely a remote corner of the world where her establishment is not to be found planted with its Apostolic order fully developed and its Evangelical truth faithfully taught.

It is with deepest thankfulness for God's signal favour towards our beloved Church that I point you to the most recent exhibition of her present position of honour and usefulness, in the great Conference of her Bishops held last year at Lambeth. It is not so much the display of her strength in 145 prelates of the Anglican communion—English, Irish, Scotch, American, Colonial, and Missionary—gathered together from the four quarters of the globe that I desire to emphasize, as the moral and religious effect of that august gathering. It concentrated the best of the profound learning, the practical ability, the earnest piety, the missionary enthusiasm that is to be found in the Christian Church of to-day. The English press, which in 1839 was actively hostile, in 1867, at the first Lambeth Conference, contemptuous, and in 1878, at the second

Lambeth Conference, merely tolerant, was in 1888 cordial in its recognition of the power which the English Church is, in the nation and the world, for the highest good. The topics discussed by the Conference furnished another proof that our Church is neither apathetic nor behind the age, nor a fossilized and unprogressive survival of obsolete mediævalism, but a living organism, with an active brain and warm-beating heart, intensely alive to all the interests and problems and burning questions that stir men's minds and vitally affect the moral, social, and religious life of the men and women of to-day. Temperance, purity, the sanctity of the marriage contract, the social rights of the people—these, not less than the maintenance and teaching of the true faith, are the matters which she makes her business and the objects of her most solicitous care. And, not least, the great question of the re-union of Christendom, the healing of the divisions in the body of Christ. In this she has been the prime mover, and for the accomplishment of it she seems to have been specially prepared and called by the good providence of God.

Who can look upon these two contrasted pictures, so hastily and imperfectly sketched, and not be constrained to exclaim with devout thankfulness, "The Lord hath done great things for us; whereof we are glad?"

And should not the same acknowledgment go forth from our hearts and lips when we survey the result of God's dealings during fifty years with our Diocese of Toronto? I am quite aware that statistics might be called in evidence that the Church of England in Ontario has numerically fallen back in comparison with other Christian bodies at each successive taking of the public census. It would be useless to deny this and uncandid to conceal it; and I am not concerned now to enquire into the causes which may explain it. Neither do I forget that were the history of this Diocese faithfully told, there would be many unhappy pages filled with the records of dissensions

and the heated conflicts in party strife, the result of human infirmity, narrow-mindedness, or misunderstanding. These all have their lessons to teach; which may prove of truest value to the future life of the Church.

But what I set myself to do is to ascertain if we have not cause to make this our Jubilee a real occasion of rejoicing and lively thankfulness to God.

When the Diocese of Toronto was constituted, its territory consisted of the whole of the Province of Upper Canada,—a vast field for the supervision of one Bishop! By successive sub-divisions, the Diocese of Huron was set off in 1857, Ontario in 1862, Algoma in 1873, and Niagara in 1875; so that five Bishops now administer the original see—an extension of the episcopate that compares favourably with any other of the Church's fields. Bishop Strachan commenced his labour with a staff of some seventy-five clergy. There are now more than 500 ministering in the five Dioceses. The number attached to this present Diocese of Toronto is 160, the third largest number in the Colonial Church, Calcutta and Madras alone exceeding it. In like ratio has the building of Churches progressed. For example during the first ten years, of my own Episcopate no fewer than seventy five Churches were built in this Diocese.

I will not, however, go further into figures. They are not the surest evidences of a Church's growth or health.

I think upon the lives and labours of our great body of Clergy, their sound learning and careful equipment for their work, the high character which they maintain for exalted morality, and blamelessness of life, their steadfast diligence in teaching their people in the doctrine of Christ, and their faithful, earnest discharge of the pastoral office towards the flocks entrusted to them, and in this I find cause of rejoicing. I think again upon the character of our congregations, the increased intelligence and warmth of their loyalty to their Church, the greater heartiness

that is manifest in the conduct of the service, the seriousness, earnestness, and intelligent sense of their responsibilities with which the candidates for Confirmation, young and old, present themselves for the renewal of their vows and the reception of God's strengthening grace, the growing proportions of the number of devout Communicants and active workers as compared with the merely nominal members of the Church; and I enquire into the fruits of this increased religious teaching and appreciation of Church privileges with a result that constrains me to acknowledge with yet greater fervor, "the Lord hath done great things for us," for there is not a department of Christian endeavour in which these fruits do not make themselves conspicuous. Time would fail me to trace how in all those schemes and works of benevolence, tending to the physical, moral, and spiritual bettering of humanity, which are the blessed and practical outcome of the Christian mind and temper in these latter days—the hospitals, refuges, orphanages, homes and the like—the Church of England is taking a noble if not a leading part. I only instance, in this city, the special facts that our Church is the only Christian body that has its own chaplain wholly devoted to ministry in the general hospital and the jail; that the hospital for women under the care of the Sisterhood of St. John the Divine, and the St. George's Home for the Aged, have been founded and maintained by the piety and zeal of the Church. The Church of England Temperance Society and the White Cross Army, the Girl's Friendly Society and Ministering Children's League, testify how active is her interest and how embracing are her provisions for the moral well-being of her people. But it is in the wider field of Christian missions for the evangelization of the nations that the growth and expensiveness of our Church life is still more conspicuous.

It is only in quite recent years that in this and the neighbouring dioceses the attention of the Church has been

directed to the great duty of extending the opportunities of grace to those outside our bounds, not alone in this continent, but in the far distant lands of heathen darkness. Now we have, all praise to God, a Domestic and Foreign Missionary Society, embracing in its membership, everyone, young or old, who is a baptized member of the Church in this Ecclesiastical Province; and this Society, whose resources are rapidly increasing year by year by the growing contributions of the people, has already entered upon the real and glorious work of evangelization in sending out its own missionaries into foreign lands. The latest and most hopeful token of this rising up of our beloved Church to the realization and discharge of her true vocation is the noble and voluntary association together of the Women of the Church to devote their time, and counsels, and energies, as well as the work of their hands, to the cause, as auxiliary to the Board of Missions. Surely no truer ground for lively thankfulness and gladness of heart, in contemplating what God has done for us, could present itself than this awakening of the missionary spirit in our Church.

I would fain record as prominent among the great things the Lord hath done for us during the fifty years of our history as a diocese the signal growth and success of the Educational Institutions of the Church. The bare enumeration of these noble institutions, which any Church might well be proud to possess, is a record of grand enterprise and endeavour, of self-denying and fruitful labours, of splendid work accomplished. The University of Trinity College, with its Royal Charter for conferring degrees in every faculty of science and art, fully equipped for the training of the sons of the Church in sound learning, based upon the principles of true religion and for the supply of a body of godly and well-learned Clergy; its junior and preparatory department, Trinity College School at Port Hope, conducted for so many years and with such eminent

success by the accomplished son of my immediate predecessor; its affiliated institutions, Trinity Medical School, the largest and of highest repute in this Dominion, and St. Hilda's College for the highest education of the daughters of the Church; Huron Theological College for the training of Clergy for the Western Diocese; Wycliffe Theological College in this city, which has sent forth and is sending forth from its halls a goodly number of earnest, devoted, and most successful ministers of Jesus Christ; with its recently established and promising school for boys, Ridley College in St. Catharines; the Toronto Church School for boys in this city; the Bishop Strachan School for girls, also in this city, and the newly opened Bishop Bethune School for girls in the town of Oshawa. All these excellent institutions belong to our Church, and I do not hesitate to name them in this sacred place, because the heart of every true Churchman must be filled with bounding hopes for the future of the Church and country which are so dear to him by the very reflection that such ample and careful provisions have been made for the bringing up of our sons and daughters from the very dawning of their intellectual powers till they go forth to take their part in the active duties of life, in the surest principles and strongest of safeguards of our most holy faith.

But it is impossible to speak of our educational privileges without reverting in grateful thought to the memory of that truly great man and venerated Bishop the father of our Western Canadian Church, whose consecration to be its first overseer we commemorate in this Jubilee. God gave him to guide the destinies of His infant Church in this then vast and sparsely settled territory at a critical time of danger and disturbance, when for many years there would be difficulties of no common order to face. God endued him with singular gifts to overcome these difficulties and bring His Church through these dangerous times; high courage, a dauntless energy, a far-seeing sagacity, grand administrative

abilities, and consummate tact in dealing with men all hallowed and fortified by an unshaken faith in God and strong consciousness of the duty he owed to Him and to His Church in his consecrated office. You all know the story of his heroic labours and conflicts, the services he rendered to the councils of his country in his legislative capacity, in times of political agitation; how he rallied the opposing parties, by his words of burning patriotism, to unite in a common and courageous defence against the invading foe, the indomitable spirit and personal bravery with which he played his active part in the hopeless resistance of a handful of patriots against a large body of disciplined troops and how it was his strenuous insistency secured honourable terms of capitulation, his bold remonstrances and threats that compelled the ruthless victor to desist from putting the town to the flames. You know the story of his prolonged, persistent, unyielding, though, alas, unavailing resistance to the alienation of the Clergy Reserves; his great labours in procuring the foundation by letters patent from the Crown, of the University of King's College, and how, when all his cherished hopes were dashed to the ground by the secularization of that institution, the dauntless old man of 72 set to work with a spirit that could not be broken to establish a second University for his beloved Church, rousing by his appeals the zeal and liberality of churchmen in this province and proceeding to the Mother Country to enlist the sympathy and contributions of churchmen there, and to sue at the foot of the Throne for the Royal Charter which made Trinity College a Church University for ever.

Thus he laid the foundation of all educational advantages we enjoy, and at the same time, by the wise, firm, and able administration of a prolonged Episcopate, made the Diocese of Toronto what it is to day. For such a life for these grand labours, for the successes achieved by them, we do well to day to rejoice and thank God, who has done great things for us.

That most faithful and honoured servant of God sleeps beneath the floor of yonder Chancel, awaiting the crown that will reward his faithful service. Meanwhile let him still live in our memory and grateful love; let him still live in our lives stimulated to like courage, constancy, and tireless labour for God and His Church by his example.

And now, brethren, what is to be the fruit of our jubilee commemoration of all that God has done for us as a Diocese? Is it enough that we be glad, even with a devout and reverent gladness? Does it not become us to bethink ourselves of the future that lies before us, and that that future is entrusted to our faithfulness as was the past to those holy and devoted men who, through fifty years of hardness and difficulties toiled to build up the Church of Christ into her present stability and honour.

We may well enter upon a second half century of diocesan life with brave hearts and high hopes. The conditions under which we do so are immeasurably more favourable than those which our pioneer fathers had to accept. Not only do we find all the organizations of the Church in such full efficiency, ready to our hands, but we have not the hindrances to discourage us that they knew. The time of dissensions and mutual suspicions in the body has, happily, passed away; and the antagonisms of the two schools of thought no longer divide our counsels and paralyse our actions; the depressing gloom of a chronic state of indebtedness no longer clouds the efforts of our Mission Board to sustain the services of the Church in the poorer places; but returning confidence has brought with it a more cheerful liberality of our people.

And we begin the fresh stage of our history, in an important particular, under new and most hopeful auspices. Our Diocese has now received, in the full equipment of a Cathedral staff, that completion which it lacked to conform it to the type of the Anglican system. It possesses now a head to devise, counsel, and direct, a heart from which

will flow forth warm, loving sympathies and living activities, and a centralizing unifying bond, that, embracing all the scattered writs of effort, will remedy that evil of isolation and break down that barrier of congregationalism that have been such a felt hindrance to the effectiveness of Church work.

This is one of the great things wrought for us of which to-day, I am unfeignedly glad.

I pray, brethren, that this commemoration of all that God has done for us in the past may make its impress, deep and lasting, upon the character of our Church work and life in the future; that the songs of Jubilee which we raise from so many hundreds of congregations to-day may not die away with the services of the week, but that their echoes may be given back and back again, and roll along the coming years of faithful labour and patient endurance in the animating strains of cheer and hope.

Only let us be instant in prayer and undoubting in faith that God the Holy Ghost will still, as of old, guide, and teach, and assist His Church, and then we may be sustained in the confidence that riches, blessings, and fuller measures of reward are in store for us; that the Lord will do even greater things for us, whereof we may be glad.

SERMON BY THE BISHOP OF NOVA SCOTIA.

Right Rev. Dr. COURTNEY, Bishop of the Diocese of Nova Scotia, preached in St. James's Cathedral, on Sunday evening, November the 24th. Rev. Mr. WINTERBOURNE, Curate, read the prayers, and the Rev. Canon DuMOULIN, the lessons. Bishop COURTNEY selected as his text Romans xvi. 19 :

"Im glad, therefore, on your behalf; but yet I would have you wise unto that which is good and simple concerning evil."

He said that St. Paul, as the Apostle of the Gentiles, hearing of the condition of the Romans felt impelled to write to them, intending thereafter to visit them. The first phrase of this text is his conclusion respecting their then present attainment: the second his desire for their future development. The same sentiment applied to those who composed the Church of Christ in Toronto.

Every one who had spoken during the first three days of the Jubilee celebration, had emphasized two great facts; first, the great growth of the country and city, and, consequently, the four-fold sub-division of the Diocese; and secondly, the courage, faith, and perseverance of Bishop Strachan.

In speaking for a few moments he would not be forgetful of the great interests of the Church here, but would take a wider view, by looking back for fifty years over the history of the Church to which they belonged. No movement in one part of the Church left the other unaffected. During that period what took place in one part of the Church affected almost immediately the other; and the premise was that that period had been specially instrumental in teaching the people in all conditions of life that a finality in any subject of human thought was a thing which had not yet been reached. It was a thing which he knew perfectly a large number of people desired; there was something in human nature that desired it. He believed that it would be reached, and it was desirable to

reach it. While there were a great many people who settled down satisfied, saying, "I know finality has been reached," it never had been, in any Constitution, in the articles of any Corporation, nor in the Church had they ever been able to reach it. So long as processes of thought went on, so long was it inevitable that differing minds would come to different conclusions, and then, by discussion and sifting, there would by necessity come the time, be it sooner or later, when questions as to the correctness of the conclusions arrived at must be asked, and would go on being asked in spite of persecution, in spite of all opposition, until at last an answer was given that should differ in some degree from the answer given before, and therefore affecting the whole Constitution. This was true of the Greek communion; it was true of the Anglican communion, and of every religious body calling itself Christian. That change was going on in the council of the Presbyterian Church at the present day, and in all Churches where there was a desire for the modification of any dogma made known to the central body. And that was only illustrative of the process that was always going on, and must go on until the great finality was reached; and all men everywhere upon God's earth would receive and be influenced by that degree of perfectness of the revelation of God of which each was capable. They might get an illustration of this in mundane concerns with regard to the Constitution of the British Empire, and that of the United States of America. "Our glorious constitution," as we call that of the United Kingdom, had been modified over and over again by men whose minds were widened by the processes of thought, and as human life developed and people came to understand the conditions of life and the relations that men sustained to one another, so the Constitution of a great state like the United Kingdom, must be measurably affected thereby. A well known English statesman had said: "The Constitution of the United

States was a consummate effort of genius." But that Constitution, as they knew perfectly well, had been amended not once, nor twice, nor three times, the development of the nation necessitating the bringing of these amendments forward. Thought, different conclusions, discussion, sifting, re-settlement of thought, discussion, sifting, re-settlement again, and so on—it was a want of recognition of this process that produced several panics during these fifty years among the people of the Anglican communion.

The first great cause of the panic that took place in England just fifty years ago was what was known popularly as the "Oxford movement." The evangelical revival of the latter part of the last century and the early part of this one had caused general confusion in the men's minds, because the great key note of the revival was, the bringing home of religion to the conscience of the individual, the preaching of the necessity of personal repentance for sin and personal faith in the Lord Jesus Christ. That produced a certain amount of confusion, seeing people concluded that it did not much matter whether they were Church people, Presbyterians, Congregationalists, Baptists, or Methodists, so long as they believed what was called "The Gospel:" their attention being diverted from those notes of Order and Government by which all branches of the one Catholic, *i.e.*, Universal, Church of Christ had been always and every where known. The "Tracts for the Times" were written with the object of drawing people's minds to this subject, that they might appreciate the importance of them, and hold to those things that could anchor the Church in catholicity. The course of events was such that several people, almost at the end of that movement, lost heart in their hope that the Church of England would ever regain the assertion of her catholicity, and so many a one dropped off; including Newman, Manning, and others besides, while such men as

Pusey were objects of scorn and vituperation. Then came a panic of a totally opposite character, about twenty-eight years ago. It was caused by a volume entitled "Essays and Reviews," and was called Broad-churchism—an attempt to reconcile the science of phenomena and the science of thought with the religion of the Church. The two parties previously in the Church were so utterly panic-stricken that they gave up their fight, and made a coalition for the purpose of meeting a common enemy. McNeile, of Liverpool, and Pusey, of Oxford, agreed to work together in order to stem the current which threatened to subvert not only the Church but Christianity itself. The third panic was produced by ritualism; and prosecution, and imprisonment was thought an appropriate way in which to meet honest conviction. Then there had been another kind of panic. There had been two great discoveries within the past fifty years. The first was known as the science of Geology, in regard to which the majority of the people to whom he spoke that evening might perhaps say, to use a common phrase: "The science of geology is all right." But, when the science of geology first began to attract attention in England, the people were so panic stricken that they said they thought the word of God was subverted and cast to the winds, and that the things that geology asserted, must be denied, because the conclusions contradicted, as they thought, the statements of Scripture. And the panic that took place at that time had been almost equalled by the panic respecting the late Professor Darwin's theory of evolution. It would seem as if people had a very poor opinion of the inspiration of the Holy Scriptures, if they thought it needed the buttress of their anathema in order to keep it from being overthrown. People should recognize the difference between the contradictions of the interpretation of the Holy Scripture and the contradictions of the Holy Scripture itself; and many people, if they would simply discern

between these two things, would have their minds calm and quiet, where they were now disturbed. Questions touching geology and the teachings of geologists had had an enormous effect on the interpretation of Scripture, and caused many people to alter their views as to what is meant by the inspiration of Scripture. The chief thought he had taken at the beginning was the impossibility of reaching a finality. The necessity for thought, questioning, the arrival at different conclusions, sifting, resettlement, would go on. As far as he could see, the Church people had come to that point where they could ask a question and strive to answer it, recognizing the different conclusions arrived at, and being willing to discuss the matter in a calm and impartial spirit, sifting those things which were before their attention. He did not think that Church people had come to the point where they could re-settle things which have been unsettled, and one often wished one could live to see what the reconstructive age, which must follow the present one of disintegration, would bring forth as the result of this thought, this sifting of the matters seething within its brain.

He might turn their attention to another important phase of matters namely, emigration. Fifty years ago, when this Diocese was founded, or in its infancy, emigration went on only in little dribblets. Several years after, the great Irish famine caused an exodus which carried many to the United States and some here, setting in motion a stream which has not ceased to flow. That meant the doing away with the forest, and it meant a new kind of life for those who formed the old town of York. And then steam and telegraphy meant the bringing of the thought and action of this community into touch with the thought and action of the people of this whole continent, and also of the other hemisphere of the world. Looking back to the daily newspaper as it was fifty years ago, and, considering what a factor it has

now become in the processes of human thought; looking back to the magazines, and comparing with them those of to-day, to the great publishing houses, and the works issued; noting the increased culture shown on the part of the writers, and the increased numbers of those writers who intelligently and earnestly labour for the benefit of those who read their productions; at the national education, which had been placed on a fit, broad, and active basis in England and also, he thought, in this country, would, if it led to any conclusion, lead to this one—the necessity of holding fast those things which had, by the experience of the past, been proved to be of value.

He thought this was all important in a new country, because there was a tendency in human nature to undo all which had been done, and begin entirely *de novo*. We required to think on great hereditary lines handed down from our forefathers, modified to meet the relations that man now sustained to his fellow-man, as compared with the relations sustained in his primeval condition. It was absolutely impossible for anyone to cut himself off from the past, although it was exactly what a great many would do. Looking back along the line of centuries they would find such an idea utterly scouted and set at naught by the facts of history. A new truth came to be more clearly seen, then to be embodied, then correlated with a truth received before, and the portals again thrown open for the reception of still more, and that was what the apostle meant, when he said: “I would have you wise unto that which is good.” The Church, therefore, should hold fast that which experience proved to be of value, with her eye open towards the great heaven above, waiting as one star after another appeared on the horizon. Nevertheless it was necessary that the Church should be slow in the admission of change. God had not given us anything perfect, but in the rough, so to speak, so that man might produce that which would gradually approximate to perfec-

tion. Little by little that change was effected, and it should be by a slow process any change should be allowed that would claim the imprimatur of the Church. It should also be slow, because the public conscience of Christian people gave but a tardy recognition to conclusions long since arrived at by those who thought and studied.

A question that was coming more and more to the front every day was, the truth of the unity of humanity. Fifty years ago a Frenchman had said that "the English and French were natural enemies." One could scarcely imagine it was true. But it was so. Yet the unity of humanity was becoming recognized, despite diversity of faith and race characteristics. There were families and sub-divisions of families, yet the family unit was recognized. The same could be said of the Church of Christ, and that unity was deeper down than all the schisms of which they had been singing. It existed in spite of diversities, and he gloried in belonging to a Church which was so constituted that the extreme high, low, and broad Churchmen, could exist all together, and in which it was felt that all would be the poorer if any one of them was cast out. The Anglican Church was an arena in which men might discuss and advocate ideas, thoughts, and conclusions without indulging in personalities and bitterness, seeking only (by the contributions of convictions, and by learning of one another) the good of the whole.

The Bishop of Toronto pronounced the benediction at the close of the service.

SERMON BY THE BISHOP OF ONTARIO.

On Sunday, the 24th of November, the Right Rev. Dr. LEWIS, Bishop of Ontario preached in All Saints' Church, Toronto. He took for his text the words :

"Now the works of the flesh are manifest, which are these—heresies."—Gal. v. 19-20:

It has often occurred to me that our pulpit utterances are not didactic enough. We have sermons in abundance, written for the purpose of warning, reproving, encouraging our hearers, but we lack sermons of instruction, sermons teaching principles based on facts. The cause of this is not obscure. Congregations do not care so much for being taught as for being touched. One touch of pathos tells on an audience for the moment, more than any instruction drawn from the Christianity of the past. Besides, congregations resent the idea of their being taught, while they love to listen to the easy flow of ready words, charming them by rhetoric or anecdote. But this is a mistake, and a fatal one, too. It is principle, and not emotion, that tells in the long run. When we preach concerning Christ and the Church, we should not overlook the Christ of history, or the historical Church. The pulpit could not be better employed than in teaching, occasionally, at least, that if we subtract the influence of Christ and the Church on all the progressive nations of the earth for eighteen centuries there is little or nothing left. The history of the Church of England, coincident as it is with the life of Christianity, is but feebly grasped by her members. The conditions of life forbid the masses of our laity from being theologians, and the queen of sciences does not come to us either by nature or by grace, but by reading. The consequence is, that the standard theology of the Church differs dangerously from the popular theology of her members. Hence arise heresies, private and public,

or parties, as the Revised Version has it alternatively rendered. The meaning of the Greek word translated heresy, or party, is the selection and adoption by a Christian of some doctrine or practice on his own authority, irrespective of the authority of the Church, which has not testified to its having been held always and everywhere and by all. This setting up of one's own private judgment against the evidence of the historical Church we should never have expected to find classed by St. Paul with "the works of the flesh," such as drunkenness and idolatry. Yet so it is. History has justified him. Ignorance and self-conceit have been the fruitful mothers of heresies. Indeed, St. Paul does not think it worth while to waste words in proving it, he merely says heresies are works of the flesh, and that they are manifest—that is, are manifestly so. Now, if Christian people could be brought to believe St. Paul and history, could they but realise the sinfulness of the sin of heresy, from which they so constantly pray to be delivered; and remember that St. Paul says, that they who "do (or practice) such things shall not inherit the Kingdom of God," an end would be put to the making of new denominations and creeds. Men would understand that whatsoever is new in religion is not only *ipso facto* false, but dangerously false. Of course, harmless, pious opinions which men entertain on subjects not defined by the Church, are not heresies. They become heresies only when they are elevated into articles of faith, against the authority of the Church. In the reign of Queen Elizabeth, an Act of Parliament was passed which provided that "nothing should be adjudged to be heresy, but only such as have heretofore been determined, ordered, or adjudged to be heresy by the authority of the Canonical Scriptures, or by the first four General Councils, or any of them." In all the legislation of Church and State at the time of the Reformation, the standard of orthodoxy was the Primitive Church, and the Scriptures

as evidencing its practice. Moreover, that there should be no mistake as to the meaning of the words, "the Primitive Church," an Act of Parliament was passed in the first year of Edward the Sixth, by which the word "primitive" is defined to mean "the space of 500 years or more after Christ's ascension." Had these common sense Acts of Parliament been obeyed, we should have been saved from a whole brood of modern heresies.

But the right of private judgment soon became, in the popular estimation, the right to judge without competent knowledge, or clear evidence. The right which every man has, or ought to have, to read the Scriptures, came to mean the right to interpret them too. The Bible has been, consequently, treated as a contemptibly easy book; though it might have occurred to thoughtful men that a book concerning the meaning of which such a host of differences existed, could not be so very easy to understand without learning and study. And here a curious phenomenon presents itself to our minds. It is the fact that the positive precepts of Scripture are disobeyed, just in proportion to their unmistakable plainness, while those precepts which can only be inferred by much reasoning, are believed and practised. The plainest precepts are utterly neglected, while those which are scarcely alluded to, or concerning which the New Testament is wholly silent, are insisted on and obeyed. The most explicit commands in the New Testament are unanimously ignored by Christians. The precept against eating blood, though enjoined by a council, is explicit and obsolete. The directions for the observance of love feasts, anointing the sick, in order to their cure, and washing each other's feet, are treated as nullities. No one now gives the least heed to the command against suing brethren in civil courts. Now, by way of contrast, see how commands which are with difficulty deduced from the New Testament are believed in and obeyed. The substitution of the Lord's day for the Sabbath, infant baptism, and the Di-

vinity of Christ, are doctrines felt to be of universal obligation, and yet there does not exist a single undisputed text in their favour, in the New Testament. The cause of this paradox is the fact that the observance of the Lord's day and infant baptism were universally practised before a line of the New Testament was written, and the Deity of Christ was not asserted or argued, simply because no Christian doubted it. It is, therefore, as necessary to learn how to read the Bible as how to read any other translated classic. Just remember some of the facts and difficulties we meet with when we read the New Testament for controversial and or doctrinal purposes. We have the Authorized Version, and the Revised Version differing from it in 20,000 places. Most of the differences, however, are unimportant, but some are very serious. Then there is the Douay version of the Romanists, and the Baptist version peculiar to that sect. Even the best scholars, with all their critical acumen, are sometimes perplexed, first as to the true original text, then as to the right translation of that text, and lastly, as to the meaning of the words translated. Again, in the original language there was no punctuation, and we all know how much the sense of a passage is affected by a comma, or a note of interrogation. Thus when St. Paul asks: "Who is he that condemneth?" the Authorized Version answers: "It is Christ that died," making Christ to condemn us. But if we put the answer interrogatively—Is it Christ that died?—we make St. Paul to speak ironically, so that a note of interrogation makes all the difference between an assertion and a denial concerning our condemnation or acquittal by Jesus Christ. Even the use or omission of capital letters affect the sense of Scripture, and decide whether spirit means the spirit of man or the Holy Spirit of God, and whether Lord means Jehovah or earthly master. But as the most valuable, because the oldest manuscripts, are all written in uncial, that is, in capital letters, a great element of uncertainty exists in our

printed Bibles. Hence it is that Unitarians place capitals for the pronouns referring to God the Father and omit them when they refer to God the Son and God the Holy Ghost. Again, most of us have been struck with the fact that the Psalms of the Prayer-book differ greatly from the Psalms of the Bible, and that all other portions of Scripture, except the Epistles and Gospels, given in the Prayer-book are taken from older and obsolete versions. We are struck, too by the fact that our blessed Lord and His apostles almost always quoted Scripture from the Greek, and not from the original Hebrew, even when they differed greatly. Considerations like these, and they might be multiplied, serve to show how much there is to be learned before we can safely enter upon discussions or controversies to be decided by appeal to Scripture. We have to learn also that it is often necessary to surrender our own cherished opinion, that is, our own heresy, even though some texts of Scripture may seem to support it. If we be told on good authority that the earliest Christian authors, the Fathers, as we call them, who lived when Greek was a living and spoken language, and when the apostles had but recently died, did not interpret St. Paul as we do; modesty at least should make us distrust our judgment. We have too many representatives to-day of those Corinthians, of whom St. Paul said; "How is it then, brethren? When ye come together each one hath a psalm," that is a psalm of his own, that he was eager to sing, each one hath a teaching, a revelation, and an interpretation of his own, that he was anxious to force on others. One crumb of comfort St. Paul found in the heresies of the Corinthians, namely, that orthodox Christians were brought into a greater prominence by the contrast. We too are sometimes cheered by the same contrast. But, after all, how rare, comparatively, is the Church member who walks consistently and obediently in the ways of the Church, because he has proved the Church's teachings to be true, and is so rooted and grounded in his

position that no whirlwind of temptation would avail to tear him from it? Such a membership is, I fear, the exception and not the rule; and it is when we come to discuss the words church, sect, and schism that we find the weakness that results from ignorance. For why have multitudes left the Church on little or no ground, or how do they attempt to justify their conduct? They say that the Church of England began its existence 300 years ago, and if it was lawful to found a new Church then, it is lawful to do so now. And yet we should smile at the politician who should gravely inform us that the British constitution began with and dated from the Reform bill. The Church must have existed before it could be reformed, as a house must have been built before it could be repaired. I know of a lawyer who could not be convinced that the Church of England did not take its rise at the Reformation till he ascertained that a lot of land, which had been leased for 999 years in the reign of Alfred the Great, had reverted the other day to the dean and chapter of St. Paul's Cathedral by the expiration of the lease. This continuity of the Church's life is to many a hard lesson. They dislike the phrase apostolical succession. They think that it unchurches the denominations. But let us substitute for it the phrase historical succession. It will answer quite as well for the main purpose of setting them thinking, and we shall hear less and less of the Church of England being a Church of the sixteenth century. The Church three hundred years ago may be likened to one of her Cathedrals, to-day. Churchmen are now restoring, as it is termed, these wondrous fabrics. Accumulated rubbish is taken away, buttresses are strengthened, unsightly plaster is scraped off, and the grand carvings of a past age revealed. Every effort is made to complete the building according to the original design of the architect; but, for all that no sane man would call the Cathedral so restored a Cathedral of the nineteenth century. Similarly a knowledge of the

historical succession of the Church will save us from the absurdity of supposing that the Church, because it was repaired three centuries ago, was constructed at the same time that it was repaired. It should ever be remembered by Churchmen that the Reformation was not the beginning of a movement, but the happy end of one that had been going on for centuries. In its secular aspect it was the consummation of a long protracted struggle, the vindication of the supremacy of the King, within his own realm, over the pretensions of a foreign ecclesiastic. In its temporal, as well as its spiritual, procedure the Reformation produced no breach in the continuity of the Church of England, and every constitutional historian would ridicule the idea of celebrating a tercentenary of Anglicanism, in the same sense as it was proposed to celebrate the centenary of Methodism. But it may be asked, what is the practical value of this continuity? Well, it does seem to me to be a practical, not a sentimental, feeling to be able to pray, "From heresy and schism, good Lord deliver us," without feeling self-condemned, as all Englishmen must do who have left the National Church, and yet pray against that deadly sin of schism. It is a satisfaction to know that as Churchmen we belong to the same household of faith, not only as did Latimer and Ridley, but as Wycliffe and Bede, and Augustine. To us the interval of 1500 years between St. Paul and the Reformation has attractions, and for us the deepest interest. Whatever we may think of the glories and triumphs of the last 300 years, they cannot compare with those of the first 300 years of the Church's life, when the primitive Christians conquered the world by their lives, and won heathendom to Christ, giving Him the heathen for His inheritance, and the uttermost parts of the earth for His possession. To all thoughtful Christians, the 1500 years that formed the lifetime of Christianity before the Reformation, are not a chasm and a blank not worth filling up. He who had

promised to be with His Church always, even to the end of the ages, had not forgotten to be gracious for 1500 years. He had not slept in the ship, or allowed her to drift at the mercy of the boisterous waves of this troublesome world. The conclusion to be drawn from these considerations is, that the Church needs some machinery whereby her members shall be taught that Church doctrine is Bible truth, and the only available machinery that I know of, is the pulpit. Ignorance of what the Church really teaches has occasioned the loss of multitudes of members. It cannot be too forcibly insisted on that popular theology is seldom or never identical with standard theology. It was the great object of our blessed Lord to teach that the popular beliefs of His day were not in harmony with the law and the prophets. Even in the primitive Church we find the same phenomenon. Dean Stanley, speaking of the evidences furnished by the Catacombs, says, they differed widely from the representations of contemporaneous authors, and gave a striking example of the divergence that existed between the actual, living, popular belief, and that which was to be found in books. It has ever been so. The popular belief of the ordinary uneducated Romanist is not consistent with the decrees of the Council of Trent. Multitudes of Presbyterians and Methodists neither know nor regard a great deal to be found in the Westminster Confession and Wesley's sermons. It is no wonder, therefore, when we find a churchman's theology out of agreement with the Book of Common Prayer. The chances are that he has derived his system of belief not from the new Testament, but from the Pilgrim's Progress, Paradise Lost, and the newspapers.

This fatal error is fostered, too, by the pulpit. To be a popular preacher you must preach popular theology, and keep standard theology in the background. Closely reasoned sermons are not popular, and the clergy know it. Congregations insist on making the Lord's day a day of

rest for their minds as well as for their bodies; they listen to be excited or amused, rather than to be instructed, for instructions require a mental effort. Popular preachers are, however, not the only ones who foster this evil. Men of a loftier type forget that most of what they know themselves by reason of their special training, is quite a novelty to their hearers. St. Paul told the Hebrews that they needed that some one would instruct them in the first principles of Christianity, and there are multitudes who resemble them in the Church to-day.

In conclusion, let me express my belief that the outlook is hopeful. There is immense activity on behalf of Christ and the Church, though there are mighty powers exerted against both. Philosophy, falsely so called, is disposing many to unbelief, but from all appearances there will be no variance found in the end between religion and science. There is, too, everywhere a groping after unity. Men are feeling after unity, if hapily they may find it. What we have to contend with is, pride, love of singularity, and self-seeking: these are the fleshy lusts that war against the soul, and tempt Christians to range themselves under Paul and Cephas, Luther and Calvin, Wesley and a multitude of minor leaders. Well did St. Paul class heresy among the works of the flesh. Let, then, our prayers arise to God that the fruit of the Spirit may be more and more manifest in the preservation of unity in the truth. The Great Head of the Church will hasten it in His own time; but let us have faith, though unity be deferred—faith in the promise of Christ that He will be with His Church even to the end of the ages, faith in our branch of it, which, though harassed through her long career by fightings without and fears within, possesses a salient spring of life which will last till her Lord come.

ANGLICAN SUNDAY SCHOOL SERVICES IN ELEVEN
OF THE CHURCHES, NOVEMBER 24TH,

Not the least important of the Jubilee services were those held in connection with the Anglican Sunday Schools of the City in eleven Church centres, at each of which there was a large attendance. A uniform musical service had been prepared, which was used in all of the Schools. The service had special reference to St. John the Baptist, and may be outlined as follows :

Hymn—"Light of those whose dreary dwelling." Tune—"Austria." Reading—Isaiah xi. 1-5.

Hymn—"O come, O come, Emmanuel." Tune—"Veni Emmanuel." Reading—Luke i., 5-17.

Hymn—"How beauteous are their feet." Tune—"St. George." Reading—Luke i., 57-67.

Chant—Randall 15. Reading—Matthew iii., 1-4.

Hymn—"Lo! from the desert homes." Tune—"Crofts 148th." Reading—Matthew iii., 5-6.

Hymn—"In token that thou shalt not fear." Tune—"St. Stephen." Reading—Matthew iii., 7-10.

Hymn—"On Jordan's Banks." Tune—"Winchester" (new). Reading—Luke iii., 10-14.

Hymn—"O that the Lord would guide my ways." Tune—"London" (new). Reading—Matthew iii., 13-17.

Hymn—"Come, Holy Ghost." Tune—"Veni Creator, No. 2." Reading—John i., 29-36.

Chant—"Troyti's, No. 1." Reading—John i., 19-27, 37-41.

Hymn—"Jesus calls us o'er the tumult." Tune—"St. Oswald." Reading—Mark vi., 17-20.

Psalm—Boyce 14. Reading—Matthew xi., 2-6.

Hymn—"O blessing rich for sons of men," Tune—"Southwell." Reading—Mark vi. 21-28.

Hymn—"Hark, the sound of holy voices." Tune—"Dewhurst." Reading—Mark vi., 29.

Hymn—"Come unto Me ye weary." Tune—"Come Unto Me."

Hymn—"The Son of God goes forth to war." Tune—"St. Anne," 2nd tune.

AT ST. AUGUSTINE'S CHURCH.

The members of the combined Sunday Schools attached to St-Simon's, St. Augustine's, and St. Bartholomew's Churches, numbering over 700 children, were present with their class teachers at the Sunday School services of song held in St. Augustine's Church, corner of Parliament and Spruce Streets. The exercises commenced by singing "Onward, Christian Soldiers." Rev. R. C. Caswell offered prayer, after which the Jubilee service was gone through with. The benediction was pronounced by Rev. G. I. Taylor, rector of St. Augustine's. *Organist, T.A. Reed*

AT ALL SAINTS CHURCH.

The All Saints Sunday School were seated in the Church when the scholars of St. Peter's accompanied by their teachers entered, and were seated also. They carried in the procession down Sherbourne Street two bannerettes, which distinguished the "banner classes" of the boys and of the girls. The rector of All Saints, Rev. Arthur Baldwin, made a few remarks relative to the occasion which had called the children together. He bade the teachers and scholars of St. Peter's a hearty welcome. He then referred to the wonderful progress which had followed the work of the late Bishop Strachan of fifty years ago. That Bishop had built up the Church in Canada, and to-day the numerous churches of England in the country had numerous worshippers. The regular choir was in attendance, and all participated heartily in the singing, and listened with attention to the Scriptural readings selected for the occasion. Before pronouncing the benediction the rector said they would not all live to see another jubilee, but many of the little ones present would in all probability. However, all should perform their Church duties with sincerity, and try to live near the Redeemer.

AT ST. MATTHEW'S CHURCH.

There was a large attendance at St. Matthew's Church across the Don. Besides the Sunday School of the church, there were present the scholars and teachers of St. Barnabas, of Chester, and St. Clement's Sunday Schools. The programme of hymns and Scripture readings was used. The rector delivered a brief address, using the text, "The Kingdom of Heaven is at hand."

AT ST. GEORGE'S CHURCH.

The Sunday School service of song held in St. George's church, in connection with the Anglican Jubilee, was attended by the scholars of both St. George's and St. Philip's. Rev. Canon Cayley, assisted by Rev. R. J. Moore, conducted the service, which consisted of a varied selection of hymns and psalms, with interspersed readings from the New Testament concerning the life of St. John the Baptist. The choir was directed by Mr. H. G. Collins. The effect of the singing, however, was vastly increased by the children taking part.

AT GRACE CHURCH.

The Sunday Schools and Bible Classes of Grace Church and St. Luke's assembled in Grace Church to the number of about 800. Rev. J. P. Lewis, the rector of Grace Church, delivered an address appropriate to the Jubilee of the Anglican Church. He said that they were assembled together to return thanks to God for the prosperity which He had given the Church during the past fifty years. He reminded the children of the Sunday Schools and the members of the Bible Classes that in a few years they would be called upon to take the places now occupied by their parents and by the Clergy, and would have to assume all the attendant responsibilities, while the elder people before the next fifty years would have passed away, many of the children would live to celebrate the hundredth anniversary of the Church. Rev. Rural Dean Langtry, of St. Luke's, took part in the services and also addressed the congregation, as did Rev. Mr. Kemp, the superintendent of the Sunday School of Grace Church. The hymns were sung under the direction of Mr. Timms.

AT ST. ANNE'S CHURCH.

No prettier sight could have been seen than the interior of St. Anne's Church. Hundreds of children, most of whom were pupils of St. Barnabas's and St. Anne's Sunday Schools, had assembled to assist in the jubilee service of song, and with such vigour did they join in the beautiful anthem that the Church seldom before enjoyed such a choir. Rev. W. Hoyles Clarke, of St. Barnabas's; Rev. J. McL. Ballard and Mr. Hutton, a lay

assistant, read the lessons. Mr. Clarke also commented on many of the passages, drawing from them moral and practical lessons for the benefit of his juvenile hearers.

THE CHURCH OF THE REDEEMER.

At the Church of the Redeemer, where the service was held in the body of the Church, the regular Choir took part in the singing, assisted by the Sunday School children. The church was well filled, and the service was impressive. Mr. E. W. Schuch led the choir, the organ being presided over by Mr. Jones, son of the pastor, Rev. Septimus Jones, who was present and took an active part in the proceedings. Rev. G. M. Wrong delivered a short address to the scholars.

AT ST. PHILIP'S CHURCH.

At the Sunday School service of song at St. Philip's Church there was a large attendance of the schools of St. Philip's, St. Alban's, St. Thomas, St. Mary Magdalene, and St. Stephen's churches. The scholars seemed to take a great interest in the services, and at the same time showed to a remarkable degree the excellent training they had received at the hands of their teachers. The service was conducted by Rev. J. C. Roper, of St. Thomas, assisted by Rev. A. J. Broughall, rector of St. Stephen's. The service was well sustained by the children, led by the choir of the church.

AT ST. JAMES'S CATHEDRAL.

The Sunday School service at St. James's Cathedral was very fine. The children of four Sunday Schools were present, with banners. They were St. James, Holy Trinity, Church of the Ascension, and Trinity Church, King Street East. The Scripture selections were read by Canon DuMoulin. The benediction was pronounced by the Bishop of Toronto.

CHURCH OF THE EPIPHANY.

At the Church of the Epiphany, St. Alban's Ward, the Sunday School of that Church, under Superintendent Wm. Wedd, jr., and the Sunday School of St. Mark's, under Superintendent Walter Creswicke, joined forces to celebrate the jubilee song services. The children present sang in the most hearty manner,

and their conduct throughout was most orderly. Rev. Chas. L. Ingles, M.A., (St. Mark's,) and Rev. E. Bryan, (Epiphany,) conducted the services. Mr. Wm. Wedd, jr., acted as organist. Altogether the services were most interesting.

AT ST. JOHN'S CHURCH.

The children of two schools those of St. Matthias and St John's Churches, assembled in the latter place of worship. The pastors Rev. R. Harrison and Rev. A. Williams presided. The choir-masters were Mr. Wills, of St. John's, who presided at the organ, and Mr. DeGruchy, superintendent of St. Matthias. The jubilee service was well rendered.

SERMON BY THE VERY REV. DEAN INNES

Dean INNES took for his text the following :

Matt. xiii. 33. "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

This week, set apart for the Jubilee of the Diocese of Toronto, will long be remembered as marking an epoch in its history. It is not my purpose to-night to review the events of the past fifty years, this will devolve more especially upon the brethren, lay and clerical, who will address you on Thursday, at the Conference to be held in St. James's School-house. It will suffice for me simply to refer to the fact, that the small and apparently unpromising amount of "Leaven" of the Kingdom that was deposited half a century ago, has, by the blessing of God on the labours of His servants, increased five-fold; the one Diocese has grown into five, the mother has given birth to children, some of which almost equal herself in strength and vigour; a result which should cause our hearts to swell with deepest gratitude to Him who is "the author and giver of every good and perfect gift;" and while we recognize God as the giver, it surely does not derogate from His love, if

we at the same time call to loving remembrance the energy, zeal, and practical wisdom of the first Bishop of this great Diocese, who, consecrated to the solemn responsibilities, and arduous duties of the Episcopate in 1839, was the instrument in laying the foundation of so admirable a superstructure. Organization is one of the chief elements of success in every undertaking, whether human or Divine in its origin, and now the Church in this Diocese is adopting an organization which, when complete, with its Cathedral, endowments, and working staff, will place her in a forefront, not only of every Diocese in Canada, but in America. It is impossible to exaggerate the importance of the step that has been taken in the establishment of a Cathedral system upon the model of that to which is so largely due the strength and greatness of the Church in the mother land; it will tend to bind together the various elements that compose it, to harmonize differences in theological thought, and impart a directness and efficiency to every effort put forth for the advance of the Kingdom of our Lord Jesus Christ; and may we not hope that it will prove a step in the direction of bringing about that union for which all Christians, by whatever name called, are now praying for. But let us bear in mind that no plan of organization, however complete, can be brought to successful accomplishment, by the designer alone, the head and the members must work together, there must be "no schism in the body." Without such union of action failure alone can result, and the blame, (I had almost said guilt) of such failure, will rest, not upon the head, that has planned and laboured with ever anxious thought, but upon the members who have held back from their portion of the work. God grant that the children of the Church to-day may have bestowed upon them, the spirit of devotion and self-sacrifice; that they may have grace to look beyond the present, and realize the unspeakable advantages that future generations will derive from a system, so well and ably conceived.

But, brethren, let us also remember that in order to secure success, in order to be a blessing to those who, in coming years, shall worship in her sanctuaries, it is essential that the one grand purpose, the only purpose for which God has instituted His Church, should be kept bright and clear—that purpose is as declared by the inspired apostle St. Paul, in his epistle to the Church in Ephesus,

“For the perfecting of the saints, for the edifying the of body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

This is the great work for which the ministry of the Church has been ordained, for this only it exists, and will continue to exist, till the Great Bishop Himself shall return. Every part of the Church's organization, its lesser as well as its greater wheels, is for the accomplishment of this one result, “for the perfecting of the saints for the edifying of the body of Christ.” And as we contemplate this glorious aim, how utterly weak and insufficient do all human instrumentalities appear, how wholly inefficient do they seem be. Our encouragement, our strength is here, that while by God's wise appointment man is to be His instrument in winning souls to Christ, he is only an instrument, the power is of God, and He has endued His Church with an inherent vitality, before which “the world, the flesh, and the devil,” must give back. The Kingdom of Heaven is like leaven, which a woman took and hid in three measures of meal, *till the whole was leavened.*” So spake the Master nearly nineteen hundred years ago, and throughout the ages His declaration has been justified. Let us this evening devote our thought to the development of this practical utterance.

Every student of Scripture knows that though leaven is frequently referred to both in the Old and New Testaments, it is generally, though not always, a symbol of evil,

in the Old Testament there are two instances in which it is not used in a bad sense in Exodus vii. v. 13, leavened bread is commanded to be offered with the peace offerings and in Leviticus xxiii. 17, leavened bread of the firstfruits was to be presented at the feast of Pentecost. These are both remarkable exceptions to the general rule, and prove that the same word does not always teach the same thing, its meaning must be interpreted by the context. There is much that is instructive and suggestive in this frequent use of leaven as a symbol. And here I would just say, in passing, that as a rule, the language of Scripture is conformed not to scientific, but to popular ideas, not to the nature of things as they are, but to the way in which they were regarded at the time; and yet, notwithstanding this, it is a very remarkable fact, a fact which confirms its Divine origin, that the stronger the light thrown upon its statements by modern researches and discoveries, the clearer does the reason for the use of such language appear; science has no quarrel with the Bible, when rightly understood, nor has the Bible with science, they are mutual handmaids, and it is only in so far as our knowledge is veiled in twilight, that there is an apparent contradiction, but when the full light streams in there is perfect harmony. It is in the light of such comparative modern knowledge that I purpose to examine the words of our text. Again, I ask you to notice that this passage is the only exception in the New Testament to the use of the word leaven in a bad sense. The occasion and the reason was this: Our blessed Lord knew that in a very short time His bodily presence would no longer be with His disciples, and that when it was withdrawn, they would be sorely tempted to think, that because they could no longer see Him, His kingdom would cease to exist. He knew that in its beginning it would be very small and insignificant, when compared with the great mass of opposition and difficulty with which it would have to contend, that there would indeed be cause for discouragement; there-

fore throughout this chapter He labours to encourage them with inspiring words, so that they might be prepared to meet and face these difficulties bravely, and in the full assurance that though appearances were against them, the progress of the kingdom, its ultimate success, and triumphant establishment was certain. We find that among these cheering words is the parable of this leaven. "The Kingdom of Heaven is like unto leaven." The principle is the same in whatever sense the symbol is used, the permeating and ultimately irresistible force of that which at first was apparently insignificant and weak. We are to examine this saying in the light of what we know about it, that we may be able to understand why Holy Scripture attaches so much significance to it. From any cyclopædia we may gather the following facts. We will take what is familiar to all, bread-making, as an illustration that will serve our purpose. In this instance leaven is so much dough in a state of fermentation, and when the whole lump is leavened, a small portion can be laid on one side, and used as occasion requires, as leaven for another lump. The process of fermentation is one of a most curious and obscure operations of nature. It is now known to be due to the rapid, often inconceivably rapid development of vegetable growth, which has the power of changing the chemical character of that upon which it acts: nor is it confined to that which is external to man, for it is now ascertained beyond doubt, that most contagious diseases are due to this process of fermentation, introduced into the blood by what are called germs. Thus we can see why it is chosen as a symbol of evil, and that the principle can be equally well applied, as in our text, to represent the permeating force of that which is good. So here our Lord says to His disciples, do not build your hopes only on the things that are seen and temporal, trust not in appearances, for Mine is a kingdom, My mission to earth is to lay its foundations, of that kingdom you are members.

It is My purpose that you shall be the instruments by whom the superstructure shall be raised, it shall prevail, "but not with observation"; it shall grow, "but not with observation," it shall ultimately triumph, "but not with observation," "it is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

And may we not accept this for our encouragement as God's rule, God's law applicable alike to individual Christian life, and to the life of the Church? My presence will not always be a seen presence with you, but be of good courage, I will carry on the work to a triumphant conclusion. Christianity is not only an external organization called the Church, it is a living principle, an indwelling of the living Christ, let the living principle be taken away, and death must prevail, whether in the individual soul, or in the Church. We are sometimes prone to think that the Kingdom of Heaven on earth is something which is external, mechanical, hard, dependent upon Churches, and organizations, and societies, whereas these are but the necessary growth, the outcome of the spirit of Christianity: it is "like leaven," and leaven is a living thing. Now Jesus Christ says, "the Kingdom of Heaven" is like that, it is the law of the living presence of the living Christ. "God was in Christ," and Christ by his spirit is in the world, reconciling, attracting, harmonizing men, Christ in Christianity. The Gospel is the power of God at work for the salvation of souls, first redeeming through faith in Christ, and then operating by His mighty processes of education towards all that is holy, and noble, and of good report. Thus we see that Christianity is a living, breathing presence, not a dead, mechanical thing: it is a life, not a sermon, not a book, not a rite, not an organization, but a person, and that person, our friend, our Saviour, our rest, our hope, our victory. It is like leaven, alive.

Again, this force is not only alive but active I have just said that leaven manifests a marvellous activity.

It is a stupendous type of increase ; it passes from particle to particle of the meal in which it is placed, until the last stroke of work is done, and the whole is leavened. Now there is no point better sustained by facts than the irrepressible activity of "the Kingdom of Heaven." It is a living force, and action is as essential to its life, as air is to the life of man. A dead Christianity, professing much, but doing little ; a Christianity that finds its chief element in fault-finding or slandering, that gives but little for the advance of the Kingdom of Christ, is not that of which our Lord speaks when He presents leaven as its type, but a useless degenerate thing : "salt that has lost its savour, and is fit only for the dunghill," and the sooner its uselessness is known and recognized the better. Ruskin, in his studies of the Greek myths, says something to this effect :

"There are three stages that may be distinctly traced in the history of every nation. First, an age of war, when men are self-dependent, strong and active, developing every noble virtue. Second, the age of wealth, when money, and a desire for its possession takes the place of goodness, and to be rich is to be great. Third, the age of luxury, where self-ease and self-comfort is everything, and self-sacrifice nothing."

And may we not in measure apply this to much that history records, and which our eyes see, of the professing Christian Church. The early days of "The Kingdom of Heaven," were characterized by a strong and bold confession of Jesus Christ, by unbounded self-sacrifice for the advance of the kingdom. Christians then, were in the highest sense warriors, "who counted not their lives dear unto them," who feared not to carry the war into the enemy's camp. Next came the age of wealth, when a man's salvation was supposed to depend, not upon his faith in Christ, but upon his wealth, upon how much he could pay into the coffers of the Church, to secure indulgence for his sins. We might have thought that the shakings of the Reformation would have renewed the

face of the Church, and so for a time it did; but, alas! the vast majority of her professed members have fallen back from, and, been unfaithful to their glorious heritage, and now we see developing the age of luxury, the easy self-satisfaction that rests in the mere profession of faith; in worship, a formula of words; in life, self-ease and self-comfort everything, and self-sacrifice nothing. I am, of course, speaking of the general aspect of the professing Christian Church. Nor does this conflict with the truth of the parable we are now considering. The leaven to work must have an appropriate temperature, and favourable materials upon which to operate, and so he would enter into the Kingdom must be willing to resign himself wholly into God's hands, and if the Church would appropriate to herself the blessed heritage of His promises, she must be a co-worker with Him upon the lines so unmistakably laid down in His word, must, "purge out the old leaven of malice and wickedness," must realize the spirituality of the religion she professes to uphold, must cut herself adrift from superstition and will-worship, and cleave in all simplicity to Him who is the only foundation stone; thus keeping her hands clean, she will live, increase, and triumph, to her the promise shall be fulfilled, for in her dwells He who is "the life," therefore, she must both live and work. Let us mark it well, Jesus Christ in this parable says, that the leaven was put into meal, not among stones, where it would have no effect, it was into a substance that had an affinity for it, and upon which it was especially fitted to act. And do we not find it thus with all the promises and invitations of Jesus Christ?

It is to the "weary and heavy laden," He says, "Come unto Me." It is to the thirsting, He says, "If any man thirst, let him come unto Me, and drink." He says, "Blessed are the poor in spirit, for theirs is the kingdom of God." "Blessed are the persecuted, for theirs is the kingdom of heaven." Thank God, Jesus Christ is what He

ever has been to the weary and heavy laden, to the hungering and thirsting. He satisfies the soul's cravings for peace and rest. His sacrifice soothes the racked conscience; His life is the true goal of manhood; His words comfort the sorrowing, cheer the sad, strengthen the weak; and His resurrection begets an everliving hope of eternal peace and progress. Finding Him, the soul cries,

"Thou O Christ art all I want, more than all in thee I find."

It is this receiving Christ into our needy souls, that assimilates us to Christ, filling us with His life, and this life, is a living, working, self-sacrificing life. The leaven inserted into three measures of meal, makes that meal like itself, subjugates it, and impresses its own character upon it, penetrating with its living nature from centre to circumference. So is it the nature of the Gospel of Jesus Christ to make living Christians of those who receive it. We sometimes wonder at such passages as, "I live, yet not I, but Christ liveth in me." We marvel as we read of the boldness of the persecuted Apostles as they stand in the presence of those who thirst for their blood, and yet bravely exclaim: "We cannot but speak the things we have seen and heard." "We ought to obey God rather than man." We envy the heroism of such men as Bishops Selwyn and Hannington, of Henry Martin, Livingstone, Williams, and a host of others who have leavened the people of the Pacific Islands, of India, and Africa, leading them from the depths of heathenism and superstition into the light and liberty of the Gospel of Jesus Christ. This saying of our blessed Lord, explains all at which we so wonder, and which we envy. Nearly 1900 years ago, Jesus Christ said such would be the effects of His Gospel, and a chorus rises from every nation; people, and tongue, testifying to the truth of His saying, witnessing to the exactness of the symbol, "the kingdom of heaven is like leaven."

O dear friends, let us be brave and fearless and self-sacri-

cing, let us put away the cold temporizing self-indulgent type of Christianity which so sadly marks much of the religious profession of the present day, for thus only can we prove ourselves worthy members of "The Kingdom of Heaven." Hinder not the working of the leaven in your own souls but let Christ's life enter into every part of your being, His thoughts into every part of your thinking, so that all that is of you and in you "may be brought into the captivity of Jesus Christ." Christ in you, and you in Christ. It is thus that the leaven has worked in millions who have gone before, and shall work in millions who will follow after, till, "the kingdoms of this world shall become the kingdom of our God and of His Christ." And what the leaven has been and still is in the individual soul, it has been and still is in the Church of God. Organizations that are the outcome of human thought may to us appear to be very feeble, the instruments employed may apparently be weak and insufficient, but the power is not of man, but of the living Christ, who is set forth, and just in proportion as any organization, or human instrument exalts the Saviour, in that proportion will it elevate the human race, build up the Church and glorify God, and so merit and demand of you as Christians your most hearty support, your most liberal gifts.

"The Kingdom of Heaven is like leaven, which a woman took and hid in three measures of meal till the whole was leavened."

SERMON BY THE BISHOP OF NIAGARA,

The Right Rev. CHARLES HAMILTON, D.D., D.C.L., Bishop of Niagara, preached in St. James's Cathedral on the evening of the 26th November. He selected as his text Ephesians i. 22, 23 :

" And gave Him to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all."

Fifty years ! how many are they in the life of each member of the Church ? how few are they for the Church herself ?

For the individual, they furnish too extensive a retrospect, because there is no time left in which to profit by the lessons of the past. Moreover, the weakness and exhaustion of advancing age are such, in most men after sixty-five or seventy, that the lessons drawn from early youth and vigorous manhood, will be inapplicable to the future.

In the Church the case is just reversed. Advancing years take nothing from the freshness and vigour of her life. However much the external circumstances of her position amongst men may vary, her own life and powers continue unchanged and unchangeable. There is, accordingly, absolute certainty in applying the lessons which the past may furnish for the Church in the future. She cannot change, either in herself or in her powers — though every single circumstance external to her, in the position and life, and intelligence, and temper of the people whom she is moulding for Christ may alter, as in deed they are sure to change under her blessed guidance.

Do fifty years, however, afford a sufficiently long retrospect to admit of any certainty or safety in the lessons which they may indicate ? The lessons may be clear and distinct without being certain, just because the period has been brief, because they have not been tried and tested by some change of circumstances which the time has been too brief, or the region too circumscribed to admit.

We shall, however, miss one large benefit of such a Jubilee as the Church in this Diocese invites us to celebrate, if we are so fearful of blundering that we dare not gather up the lessons of these fifty years, and apply them to the future, distinctly and firmly, yet in readiness to review and to re-trace our steps the moment our error or blundering appears.

There is this, however, to be borne in mind, though fifty years may be as a little speck in the Church's long life in the future, they represent almost the whole of her life in the past of this country. They have, witnessed too, the struggling of a people into existence. They have seen their battling with the forest and the vast distances of the wide-spreading country, their rapid progress in organization and self-government, their advance in education, refinement, and wealth, and their attainment of many features of a national existence.

The period is no ordinary fifty years. There can for us be no precisely similar period in the future. Still the weakness, and the failures, and the successes of the Church in these fifty years so brief in themselves, and yet witnessing more than long centuries in old settled countries, may be most valuable in their practical suggestions for the future.

The condition of this Province fifty years ago in its forest clearings, in its log dwellings and barns, in its scattered population, in its imperfect slow means of inter-communication, without railways or telegraphs, is present to every mind. The striking contrast, the vast improvement is the frequent subject of honest satisfaction and congratulation.

Is anything corresponding to this contrast, this vast improvement to be seen in the Church? Not yet; but the principles are at work, the principles are spreading steadily and surely in the Church of England and outside of her, which will secure in the Christianity of our land as great an advance upon the past as that which is to be seen in the physical welfare of its people.

Do not misapprehend my meaning; Christianity will

not alter, but the people's view of it, and their exhibition of it, will alter. Truth is always one and the same, but individuals and whole classes misapprehend it and even pervert it, and their perversion passes for the truth amongst them.

Christianity is God's truth. It can no more change than God Himself or His Church, but both individuals and communities may so understand and teach and practice the Holy religion of our Lord and Saviour Jesus Christ as to make it appear as though God Himself and His Church had changed, as though they were different, essentially different, in one country and in one century from what they had been at another period and amongst another people.

Of this history furnishes us with painful, perplexing illustrations.

How different, for example, the Christianity maintained and exhibited by many in the dark days of the cruel inquisition, and the rack, and the stake, from that which is accepted and prevails to-day. The Bible was the same then as it is now, but men had so wrested its meaning and its principles that the greatest cruelty was brought out of the infinite mercy and love which shine forth from its pages for us.

Saul, of Tarsus, in the blindness of his whole-souled devotion to the Jews' religion, verily thought that he ought—that he was bound to do many things contrary to the name of Jesus Christ, and so he persecuted even unto death those who loved that sacred name.

Thus facts as painful and perplexing as they are indisputable in the history of communities, and in the lives of individuals, warn us that it is quite possible for us to be perverting and misrepresenting the Holy religion of Him whom we profess to revere and love as God our Saviour.

What perversions, and what misrepresentations then are to be seen in the Christianity exhibited by the people of

this Province during these fifty years? In venturing to review the principles and ways of those who have preceded us, of those whom we rightly regard as superior to ourselves in many respects, we hope to avoid all self-gratulation and self-exaltation. Their perversions may be, in themselves and in their effects, far less serious than those into which by our own wilfulness we may be betrayed, or into which we may simply drift through easy thoughtlessness or indifference. While our minds are set on recovering the features of Christianity which may have been overlooked or perverted by those who have preceded us, we may be guilty either of exaggerating them, or of abandoning others of equal, if not of greater importance. Verily, we have need to walk warily, and to approach with chastened spirits the lessons to be gathered from the failures of others.

We have, however, this grand protection and encouragement. The due proportion of the Faith—the accurate statement of the essential truths of our holy religion is preserved and presented by the Church; and she lives on through all the generations of men as they come and go in all countries. In the face of all the misrepresentations and perversions of which they are guilty, she holds up the true standard. She exhibits in the pure word of God, in the Creeds, and in the Sacraments, and in her worship, a pattern by which their exaggerations or their omissions may be detected and corrected. This assuredly has been one important purpose of the Church's life upon the earth.

For more than eighteen centuries the human mind influenced by the corruptions consequent upon the fall, and by Satan's unceasing enmity to Christ, has been busy introducing into Christianity errors of every conceivable nature. In some parts of the world and amongst some nations the mischief which has been accomplished is most serious. Christianity amongst them is so interwoven with

heresies, abuses, and superstitions, that its likeness, its correspondence with the original can with difficulty be traced. Still in spite of many failures which have to be admitted and deplored, the Church has not merely preserved inviolate and in its due proportions the faith once for all delivered to the saints, but she has extended it far and wide. A few provinces, once fair and beautiful in their Christian worship and practice, have been lost, but many more of much wider extent and embracing a far larger proportion of the human family have been won for Christ. It is not a matter of faith but of sight. The Church has proved herself the light of the world and the salt of the earth. Our hopes, then, may well be quickened and brightened and our courage strengthened for the future, as we see the Church in these past fifty years quietly and steadfastly holding up apostolic order as the needful protection of that precious evangelical truth which alone men would tolerate.

The Christianity of the past fifty years has, however, made much of the individual and little of the Church. It has set up spiritual edification as the great aim and end of every effort, and buried almost out of sight the glory of God. Perversion and misrepresentation will not be regarded as too strong terms to be applied to much of the Christianity of the last fifty years when selfishness in countless ugly forms in the congregation and in the Diocese is seen to be its characteristic. Surely selfishness must be the outcome of some perversion of Christianity, it cannot spring from the truth as it is exhibited by Him who came not to be ministered unto, but to minister, and to give His life a ransom for many.

Again, coldness and deadness had settled down upon the Christianity of the eighteenth century. Unceasing, earnest efforts were needed to rouse the hearts of men, and kindle in them a fervour of religion. And this came to be regarded as the one thing to be done, as the sole aim and pur-

pose of Christianity. Accordingly subjective religion, the religion of the feelings, finding its expression in certain emotions, and phrases, and terms, was generally accepted as not merely superseding, but as excluding all forms and institutions in religion. Written prayers were by many regarded as, inconsistent if not incompatible, with any heart religion. The sacraments were viewed with doubt and suspicion, and the Church, was any and every society originated and organized by men and women seeking to promote religion among themselves.

If the revival of religion after the deadness of the eighteenth century has not died out, evaporating in a system of empty phrases and party watchwords, we owe it to the quiet persistence of the Church in presenting on her Festivals and Fasts forgotten or neglected truths of the Bible; in faithfully ministering the Sacraments, and constantly repeating her creeds and prayers, in which Christianity, without the exaggerations or perversions of any party, is enshrined. Gradually, little by little, under the force of her example and quiet presentation of religion, both objective and subjective, in its external form, and in its rule over the heart, the Christianity of our times is being relieved of its perversions and misrepresentations.

The plain unmistakable statements of the Bible, as to the Church being the body of Christ, are now everywhere receiving attention. Men are wondering that they could have been so blind as not to have observed them before. The enquiry has been started, and it must be followed out. What is the Church? Men will not be satisfied until they have learnt whether the Bible means what it in so many places affirms, that the Church is the body of Christ, representing Him on this earth of ours, uniting men to Him, speaking and acting, for Him, conveying to them the Saviour's gifts and graces of which she is so full, that she is said to be the fulness of Him that filleth all in all.

It is easy to see that, once the Bible truth is generally and intelligently accepted, the Church is in no figure of speech, but in a true and real sense, the body of Christ, the popular exhibition of Christianity will be affected in many directions. First of all unity, corporate, organic unity will be recognized as a necessity. All will say, if the Church is the body of Christ it must be *one*, there cannot be many bodies, each claiming to be equally and alike the body of Christ. Two human bodies fully formed in all their parts and limbs, each attached to and moved by the same head, would be a monstrosity from which men would turn away in horror. The Body, of which Christ is the Head, cannot be such a monstrosity. It cannot be divided—it must be *one*.

Then again, to be a Christian, and to be a member of the Church, will come to be equivalent terms; for once the Bible truth is grasped that Christ and His Church are as inseparable, as closely knit together as a man's head and his body, union with her will be union with Him, communion with her in all the ordinances and exercises of religion, will be communion with Him. He will animate, and rule, and guide each individual Christian through His Body the Church. The life and strength and direction of each Christian will be wholly in Christ the Head.

The perversion of the last fifty years will vanish, and men will wonder that they could ever have supposed that they could be Christians without being members of the Church.

Once again. The vital truth of the mediation of Christ will be fully recognized. Men will grasp anew the Bible truth that there is but one mediator between God and man, the man Christ Jesus: that while all blessings come down from God, they reach us only in and through Christ Jesus. They will recognize the reality and force of the fact that apart from the God-Man, Christ Jesus, the one mediator, they have and can have no spiritual blessings. The meaning and the importance of the Church being not

merely full of all His blessings, but the fulness of Christ Himself will be manifest.

That perversion of the past will fade away which has confined the mediation of Christ to a work occasionally discharged for us up in Heaven and chiefly when we on earth are engaged in earnest prayer.

There will be no room for that grievous misrepresentation, which has marked the Christianity of the past fifty years, that Christ is only one of many mediators, that internal acts of faith and love are even more true and real channels of communication between the devout soul and God, or God and the devout soul, than those ordinances by which Christ joins men to Himself in the first instance, and acts as their mediator ever afterwards, keeping up their union and communion with God in and through Himself. The mediation of Christ has in the past been narrowed down to such limited and occasional acts, that He has been made to share His honour as the one mediator with many others—who were not even living personal beings—such as saints and angels, but only acts and feelings and transient emotions of fallen human nature.

That Jesus Christ is the one—the alone mediator between God and man—this foundation truth has to be restored to its rightful position in the Christianity of the future. His incarnation is the bridge between Heaven and earth. More than that, it is the union of God and man. There is none other name whereby we must be saved, but the name of Jesus. Why? because that precious name stands for Him who is the God-Man—the one who unites God and man—the alone mediator between God and man; and His mediation is not carried on up in heaven, only, but here on earth, amongst us men, through the Church, which is His Body, which unites us with God in Christ, which not only speaks and acts for Him, but is His fullness, full to overflowing of Him and all His blessings.

The lessons were read by Rev. Mr. INGLIS, of Parkdale, and Rev. Mr. WINTERBORNE, Curate of St. James's.

CONVERSAZIONE AT THE

PAVILION IN THE HORTICULTURAL GARDENS.

The social event of the Anglican Jubilee took the shape of a *Conversazione*, which was held in the Pavilion, Horticultural Gardens, on Wednesday evening, the 27th of November. Most elaborate arrangements were made for the affair, and no efforts were spared by the Committee to make it the most popular event of the Jubilee commemoration. The Royal Grenadiers' band played many English and Scotch airs in the gallery, which was decorated with flags. Tables were covered with ices, sweetmeats, and other delicacies, of which the guests partook from time to time. The Bishop of Toronto presided, and in appropriate terms introduced the speakers. Having introduced Bishop Courtney, the latter made a brief, witty speech, thoroughly apropos to the occasion.

He spoke of the kindness he had met in the Queen City from its Bishop, Cathedral staff, Diocesan friends, and others, and returned thanks for the same. The proceedings of the Jubilee had, he said, gone off without a hitch. Everyone had done their duty, Bishops, clergymen, organists, and even the choir boys. The organists had done better, perhaps, than those out west, not in Canada, but in the United States, where in some country churches the notice was posted: "Please do not shoot the organist, he is doing his best." In the hope that they would not shoot him (Bishop Courtney) for not doing his best. He then spoke of the general cheeriness of the people who had attended the services, for which he remarked, there ought to exist a feeling of deep thankfulness, followed by a determination to go on and do the work before them with a determination to let bygones be bygones, and to avoid all differences. Referring to the weather, the Bishop said that Mark Twain claimed for New England a larger assortment of weather in twenty-four hours than any other part of the habitable globe, and as a proof thereof had stated at a

banquet in New York that he had sent up 240 samples of it to the Centennial, at Philadelphia, in 1876. He did not think Mark Twain would find such diversity in Toronto; but after all diversity could be found everywhere, and it generally brought self-content, and the elements of good health. In that respect Nova Scotians could not boast of superiority. The people of Toronto looked well, and seemed to have a great deal of "go" in them, which was, perhaps, due to the weather. St. John, and even Halifax, might obtain from them a lesson in go-aheadness, and Toronto would do well on next Jubilee celebration if, instead of inviting the Bishop, invited the whole of the Church people of Nova Scotia. In concluding the Bishop spoke of diversity as making up the national life of a great nation, as each section or individual—although acrimony might prevail in politics—strove for the general good, and for this reason they should recognize other religious bodies kindly.

The Bishop of Algoma, was then introduced by the Bishop of Toronto. After some introductory remarks as to the relative position of Missionary Bishops and their right reverend brethren in Dioceses such as Toronto, possessing cathedral cities, the Bishop went on to say:—

I cannot help feeling that the Bishop of the Diocese is to be congratulated most heartily on the brilliant success that has thus far attended this Jubilee commemoration. Doubtless for months past it has been a subject of anxiety to him, and those who have assisted him. It was necessarily an experiment, before untried, and entered on, I doubt not, with not a little apprehension as to the results, and to-night, its originators can look back, and feel that by the Divine blessing, and with the co-operation of the Clergy and laity, not only have their fears been dispelled, but their most sanguine hopes have been fully realized. The Jubilee of the consecration of the first Bishop of Toronto, not merely marks an epoch in the history of the Church of England in this Diocese, it is destined to exercise a deep and lasting

influence on the future of this Church in Canada generally. One index to the importance belonging to it is found in the prominence given to its proceedings by the press. Day after day the *Mail*, the ablest and most enterprising news paper in Canada, devotes not merely columns, but pages to a report of it, reproducing alike pulpit and platform utterances in minutest detail. This simple fact indicates very forcibly the interest which this Jubilee possesses not only for Church people, but for the community at large. Frequent allusion had been made in the course of the proceedings to the fact, that the Church of England is behind other religious communions in Canada in point of numbers. Well, this may be so, but, damaging as it may seem to a superficial observer, the fact is by no means so ugly as it looks, and, though it suggests enquiry, need not bring with it excessive self-reproach. For, first, as has already been hinted, more than once, truth and right are not always on the side of the majority. Moral weight and influence are not always measured by the heads counted or the votes cast. There are other and more reliable tests of success. Indeed, it was not to be expected, under the existing condition of things, that the Church of England would compete successfully with other bodies in point of numbers, simply because she sternly refuses to pander to the prevailing spirit of the age, by encouraging that love of novelty and sensationalism which has too often invaded the sacred precincts of God's house, and seems more desirous of exciting the risible faculties than of piercing the conscience, and changing the heart. She sets her face like a flint, for example, against the increasingly prevailing custom of advertising *ad captandum* titles for pulpit themes, and so dragging down the Word of God from its lofty pre-eminence as God's appointed agency for the world's conversion, to make it an instrument for gathering the masses of the worldly and frivolous at the feet of some popular idol, to gratify his little soul with periodic bursts of applause.

No, the spirit of the Church of England is too sober, too chastened, too reverent, to descend to such methods of popularity hunting. Her mission is not this, but rather to do God's work in the world in God's appointed way, by presenting a pure and complete Gospel, and so approve herself a true and faithful branch of "the Church of the living God, the pillar and ground of the truth." And this mission she is, in her measure, fulfilling faithfully, not only in the Diocese of Toronto, but through the length and breadth of the Dominion.

Alluding to the Jubilee gathering of the "Woman's Auxiliary," the Bishop expressed his great regret that delays of the trains had deprived him of the pleasure of being present, but he felt the liveliest interest in its operations, and wished the movement a hearty "God speed." Indeed his Diocese, and therefore he himself, had already been laid by it under such a weight of obligation for its substantial sympathy with the temporal needs, alike of the missionaries and their families, and the settlers as well, that even the strongest language he could use, would fail to express adequately the gratitude they felt.

In conclusion, the Bishop said that he was certain he was only voicing the sentiments of all who were present, and of thousands of loyal sons and daughters of the Church not with them that evening, when he recognized the good hand of God ruling in their Jubilee celebration; and, further, thanked the Bishop of the Diocese for the time, and thought, and labour, so successfully expended in its conduct and management. He was sure they would all unite with him in the sincere and hearty prayer that the same Divine blessing which had marked the history of the past fifty years, might be granted still more abundantly to its Bishop, during the many years that they trusted he would be spared, in the providence of God, to occupy the Episcopal chair of that important, and rapidly growing Diocese.

THE CLOSING DAY'S CONFERENCE IN

ST. JAMES'S SCHOOL HOUSE, 28TH NOVEMBER.

Thursday, the 28th of November, was the closing and practical day of the Anglican Jubilee Celebration, which has been so full throughout of high literary effort, and solid religious dogma. The event of the day was the Conference, which lasted from 10 a.m. until 5 p.m., with a slight intermission. It was held in St. James's School House. Historic retrospects dealing with the work in the five Dioceses were read by gentlemen who, from long acquaintance and intimate knowledge of Anglican Church work, and the possession of facilities for obtaining the most reliable data, were particularly well fitted for the duty. The first paper was composed jointly by Rev. Henry Scadding, D.D., and J. George Hodgins, LL.D., Historiographers of the Diocese, and read by the latter. In calling upon Dr. Hodgins, Deputy Minister of Education, to read the paper, the Right Rev. Bishop Sweatman, who presided, paid a high compliment to the writer of the paper and the Rev. Dr. Scadding, the Historiographers of the Anglican Church,—the latter also rightly and well known as the historian of the city of Toronto, and the author of the life of its first Bishop. Dr. Scadding, the Bishop said, was perhaps more fit, no less from his own personal knowledge than from the accomplished gifts he possessed, to compose such a work, while his confrere was a gentleman intimately associated for many years with Church work as the active and efficient Lay Secretary of the Synod of the Diocese of Toronto,—a gentleman of long experience in public positions, and most intimately associated with the educational work of the Province, and with Dr. Ryerson, its great leader of education.

Dr. Scadding, in reply, said he regretted that his contributions to the paper were so few.

HISTORICAL SKETCH OF THE DIOCESE OF TORONTO, 1839-1889.

PREPARED BY J. GEORGE HODGINS, M.A., LL.D., WITH THE AID
OF THE REV. CANON SCADDING, D.D., CANTAB.

What is now the Anglican Diocese of Toronto is but a fraction—a fifth part—of what it was when its first energetic and influential Bishop was consecrated in 1839. It then included the present Dioceses of Huron, Ontario, Algoma, and Niagara, which were set apart respectively in the years 1857, 1861, 1873, and 1875.

One hundred and two years ago—in 1787—the first Colonial Bishop consecrated in England, was the Rev. Dr. Charles Inglis, as Bishop of Nova Scotia. His episcopal jurisdiction then extended nominally over the whole of British North America, but practically it was limited to Nova Scotia, New Brunswick, Upper and Lower Canada. His first episcopal visitation was held in Quebec in 1789, just one hundred years ago.

Nova Scotia preceded Quebec as a Church of England Diocese, probably for the reason that Nova Scotia, under the name of Acadia, had been a portion of the British Empire from the date of the Treaty of Utrecht, (1713); but continued disputes with France about its boundaries rendered the English tenure uncertain for fifty years, and until after the Treaty of Paris in 1763.

As early as 1790, Col. J. Graves Simcoe, who was afterwards the first Lieut. Governor of Upper Canada, wrote a letter to the Most Rev. Dr. Moore, Archbishop of Canterbury,

urging the establishment of a Bishopric in Upper Canada. He said :—

“ I am decidedly of opinion that a regular episcopal establishment, subordinate to the primacy of Great Britain is absolutely necessary in the extensive colony which this country means to preserve. In regard to a colony in Upper Canada, which is blessed with the laws and upright administration of them, which, distinguishes and ennobles the country, and which colony is peculiarly situated amongst a variety of republics, every establishment of church and state that upholds a distinction of ranks, and lessens the undue weight of the democratic influence must be indispensably introduced and will, no doubt, in the hands of Great Britain, hold out a purer model of government, in a practical form than has been expatiated upon in all the theoretic reveries of self-named philosophers.”

In June, 1791, Col. Simcoe wrote to the Colonial Secretary Dundas as follows :—

“ I hold it to be indispensably necessary that a bishop should be immediately established in Upper Canada.”

The reasons he gives for this urgency are :—

(1) “ The propriety of some form of public worship, politically considered, being prescribed by the state,” (2) “ the necessity of preventing enthusiastic and fanatic preachers from acquiring a superstitious hold of the minds of the multitude,” etc.

In subsequent letters, Governor Simcoe urged this matter upon the attention of the Home Government. The question was not, however, settled as he desired. But in 1791, when the Province of Quebec was divided into Upper and Lower Canada both were separated from the see of Nova Scotia, and the Bishopric of Quebec was established, with Rev. Dr. Jacob Mountain as its first Bishop. His jurisdiction extended over Upper and Lower Canada. Montreal became the see of the coadjutor Bishop of Quebec in 1836, and an independent See in 1850, under Bishop

Fulford. The Bishop of Quebec and his co-adjutor exercised episcopal jurisdiction over Upper Canada until 1839, when Toronto became a separate see, with the Rev. Dr. John Strachan as its first Bishop. New Brunswick was separated from Quebec in 1845, and became the Diocese of Fredericton, under Rev. Dr. John Medley, its first and present Bishop. The Very Rev. Dean Alford was nominated to the Bishopric, but declined it.

The first Anglican clergyman who ministered in Upper Canada was the Rev. Dr. John Stuart, a United Empire Loyalist. He arrived here in 1786, and became Chaplain to a Provincial Regiment. Although a native of Virginia, he was ordained in England. He had been a missionary to the Six Nation Indians near Fort Hunter, in the Mohawk valley, N.Y. In 1786, he commenced his missionary labours among the Indians and refugee loyalists, scattered here and there between Niagara and Cataraqui (Kingston). He was also Chaplain to the Legislative Council. One of his sons, George Okill Stuart, became the first Rector of Toronto, and afterwards Archdeacon of Kingston. For some years prior to 1827, he acted as the first Bishop Mountain's official representative, or Commissary at York. With Joseph Brant, he translated the Prayer Book into the Mohawk language. He died in 1811, aged 71.

In 1787, Rev. John Langhorn came to Upper Canada from England, as Missionary at Ernestown and Bath. He returned to England in 1813. In 1792, the Rev. Robert Addison came from England, and was stationed at Niagara. Two other Clergymen came from England in that year. He (the Rev. Mr. Addison,) was also a missionary to the Indians at the Grand River. When the Bishop of Quebec visited Niagara in 1816 Mr. Addison presented him with 50 candidates for confirmation. In 1818, his care of the Indians was shared by the Rev. Ralph Leeming, Missionary at Barton, Ancaster, &c. In conducting the service among the Grand River Indians, Joseph Brant acted as his inter-

preter. He died in 1829, after a useful ministry of 40 years, and was succeeded by the Rev. Thomas Creen.*

In 1774, 14 George III, Ch. 83, was passed. It contained the afterwards famous provision "for the support of a Protestant Clergy." Under its authority one seventh of the Province was set apart as Clergy Reserve lands, and, in 1836, 44 out of 57 projected rectories, were established by Sir John Colborne, (Lord Seaton). The endowment of these rectories varied from 200 to 400 acres each. That of Toronto was 400 acres.

The Rev. Dr. Jacob Mountain, who was consecrated as Bishop of Quebec in 1793, made his first visitation of the clergy in 1794. There were then but six clergymen in Lower Canada, and the three (already named above) in Upper Canada.

On the ordination of Rev. George Okill Stuart in 1800, he was appointed by Peter Hunter, Lieutenant Governor, Rector of York. His portrait, as first Rector, still hangs in the Vestry of St. James's Cathedral.

May 22
The year 1803 was, in many respects a memorable one for the after Diocese of Toronto. In that year Mr. John Strachan, who came out from Scotland in December, 1799, and who for so many years exercised a potent influence in Upper Canada, was ordained a deacon, and commenced his ministerial career at Cornwall. He there opened a school, at which most of the noted men who were his trusted friends in after years, were educated. In the same

* Mrs. Manners, a near relative, has very kindly furnished me with the following particulars in regard to the Rev. Mr. Addison :—" The Rev. Robert Addison, fellow of Christ's Church, Oxford, came out from England in 1792. He resided at Hamstead, near London, where he prepared students for the Universities of Cambridge and Oxford. Application having been made from Canada for missionaries, he was sent out by the Church Missionary Society, and received £500 a year as stipend. While resident at Niagara, he occasionally gave instruction in the school there without making any charge. His first wife was a daughter of the Rev. Dr. Atkinson, whose wife was a direct descendant of Bishop Ridley. His second wife was a Miss Plummer, an English Lady."

by 1.1812

In 1812, Rev. John Strachan became Rector of York. At that time the number of clergy in Upper Canada was only five; in 1819, there were ten; in 1825, 22; in 1827, 30; in 1833, 46; in 1837, 70; and in 1839, when the Rev. Dr. Strachan became Bishop, 71; in 1841, 90; and in 1844, 103.

In 1817, a Bible and Prayer Book Society, in connection with the Church of England, was established at York. The Directors of the Society were: Chief Justice Powell, Ex-Chief Justice Scott; Mr. Justice (afterwards Chief Justice Sir William) Campbell, the Attorney General, and Dr. Macaulay. The Rev. Dr. Strachan was Secretary, and the Hon. William Allan, Treasurer. In the following year the Society was divided into two,—one a Bible Society, and the other a Prayer Book Society. The former was the original and forerunner of the Upper Canada Bible Society, now in existence in Toronto; the latter remained a Church of England Society. It afterwards became an auxiliary, or local committee, of the Society in England for Promoting Christian Knowledge, and published interesting yearly reports of its operations. It finally became merged in the incorporated Church Society of the Diocese of Toronto.

In 1820, the Bishop of Quebec held his first visitation at York. In that year he ordained two Lutheran ministers and stationed one of them at Eaton, Lower Canada, and the other at Matilda, on the St. Lawrence, in Upper Canada. At the time of his death, in 1825, his five clergy had increased to 22. In the following year his successor, Bishop Stewart, convened his clergy at York, and afterwards held confirmations at Perth, Kingston, York, Niagara, etc. In 1825 the Rev. George Okill Stuart was appointed

you behold. Forty years ago when the church was built it was the mother of four churches, now the family numbers thirty-four. A very definite and enduring interest it must ever possess not only for you, but for all the citizens of this place. As the first of the city's manifold churches, it should command the interest and good-will of it. (See also note on page 62.)

in 1827
 Archdeacon of Kingston, and the Rev. John Strachan, Archdeacon of York—a title still retained. The office was successively filled by the Rev. A. N. Bethune, Rector of Cobourg, the Rev. Provost Whitaker, and the Rev. S. J. Boddy, Rector of St. Peter's Church Toronto. 1847-1867-1881-1891-1899

In 1830, another Church of England Society was formed at York for "Converting and Civilizing the Indians, and Propagating the Gospel amongst Destitute Settlers in Upper Canada." Rev. Charles Matthews and Capt. Philpotts, A. D. C., were its first Secretaries. Subsequently, on the removal of Mr. Matthews in 1835, the post was filled by the Rev. H. J. Grasett. The seven annual reports issued by this Society show that its operations were carried on with great vigor and success.

One of the interesting fruits of this enterprise was the establishment in 1830, at Sault Ste. Marie, of an Indian Mission,—at first under the direction of Mr. J. D. Cameron, and afterwards, in 1832, and for some years, under the able management of the Rev. William McMurray, now the highly esteemed and venerable Archdeacon of Niagara, and Rector of St. Mark's Church at Niagara-on-the-Lake, a gentleman whose ministerial labours have now extended to the almost unprecedented period of fifty-seven years. Born 1805 Sault Ste. Marie 1832 Niagara died 1898

Nor, in this connection, should reference be omitted to another of the early missionaries of this Society to the Indians at the Bay of Quinte, Rev. Saltern Givins, who, in 1831, was stationed at Tyendinaga, and who subsequently laboured in other parts of the Province. He finally became Rector of St. Paul's, Toronto, and was a Canon of St. James's Cathedral until his sudden and lamented death in 1880. No man was more highly "esteemed for his works' sake," or more greatly beloved for his personal qualities of gentleness of demeanor, courtesy of manner and purity of life, than was the Rev. Canon Givins.

Another noted Indian Missionary in Manitoulin Island should be mentioned, the Rev. F. A. O'Meara, whose labours,

commencing in 1838, was only closed by his sudden and deeply lamented death last year, in the fiftieth year of his successful ministry. He became rector of St. John's, Port Hope, and was also a Canon of St. James's Cathedral. His great activity and his bright, pleasant manners will long be remembered by those who knew him.

The devoted labours of the Rev. Adam Elliott, also a former missionary at Manitoulin Island, of the Rev. Richard Flood, Rev. Thomas Creen, Rev. Thomas Greene, Rev. H. H. O'Neill, Rev. Wm. Morse, Rev. Mark Burnham, and the Rev. Abraham Nelles, afterwards Archdeacon of Brant, have long since closed on earth, but will not soon be forgotten by Anglican churchmen.

There are a few other names which deserve honourable mention in this place, and first I will place that of the late Bishop of Niagara—the Rev. Dr. T. B. Fuller. He was one of the most useful and practical members of the Toronto Synod while he remained in it. The venerated Dean Grasett, too, was greatly beloved by his congregation, and highly esteemed in Toronto during his long and devoted ministry as rector of St. James's Cathedral.

The names, too, of other prominent clergymen who have passed to their reward deserve special mention, such as the Ven. Archdeacons Brough, Elwood, Patton, Palmer, Whitaker; Very Rev. Dean Boomer; Canons Beaven, H. C. Cooper, Baldwin, Morgan, Stennett, and Falls; Drs. J. Shortt, S. S. Strong, Neville, St. George Caulfeild, Adam Townley, Stephen Lett; and Rev. Messrs. R. D. Cartwright, J. Padfield, F. Mack, G. Archbold, Job Deacon, James Magrath, E. J. Boswell, R. J. McGeorge, W. H. Ripley, G. Bourne, E. Grasett, M. Harris, C. L. Ingles, J. G. R. Salter, S. Armour, R. J. C. Taylor, W. Herchmer, W. Macaulay, J. Pentland, P. Shirley, W. Johnson, Francis Evans, D. E. Blake, W. Bettridge, E. Denroche, S. B. Ardagh, A. F. Atkinson, William Leeming, Ralph Leeming, John Grier, A. Mortimer, W. S. Darling, J. Hebden;

E. H. Dewar, G. S. J. Hill, R. Shanklin, Johnstone Vicars, J. G. D. MacKenzie, and W. R. Forster.

In this connection may be mentioned a few highly esteemed names of Clergymen, who took a more or less active part in church gatherings in time past; first, the very Rev. J. Gamble Geddes, D. C. L., Dean of Niagara, who came into ~~the~~ Diocese of Toronto in 1834. His long, and, for many years, active service—almost equal to that of Archdeacon MacMurray of Niagara extends to now fifty-five years. Like his late brother-in-law, Dean Grasett, he is dignified in his manner. His venerable presence is still with us, though he has retired from active clerical duty. Then, there is my colleague as Historiographer of the Diocese, the Rev. Dr. Scadding, the learned and accomplished historian of Toronto, and an interesting writer on other topics. He is one of the most highly esteemed of our older clergy. He has been fifty-three years in the ministry, and is Canon of St. James's Cathedral.

The other older clergymen of note, so far as I can recall them are:—Ven. Archdeacons Wilson, Boddy, Marsh, Sandys, Dixon, and Mulholland; Canons F. L. and H. B. Osler, Read, Worrell; the Rev. Dr. MacNab, Rev. Messrs. Sanson, Stewart, Burke, Arnold, Allen, Dobbs, Fletcher, and others. Most of them take an active part in Church affairs, and to their opinions in such matters great deference is paid.*

* This reference would not be complete were I to omit the names of prominent laymen who have exercised great influence on matters affecting the interests of the Anglican Church in this Diocese. The most honoured name amongst these laymen is that of the late Chief Justice Sir J. B. Robinson, a man of singular gentleness and purity of life. Then there were the Hon. P. B. DeBlaquiere, Hon. Chief Justice Draper, C. B., Sir J. B. Macaulay, Hon. Robert Baldwin, C. B., Hon. William Allan, Hon. W. B. Robinson, Hon. Chancellor W. H. Blake, Hon. George Crookshank; Drs. Macaulay, A. Burnside, Melville, Paget, Boys, and Low; Hon. J. H. Dunn, Hon. H. J. Boulton, Hon. J. H. Cartwright, Col. Wells, Hon. Justices Hagerman and Jones, Chief Justice Elmsley, E. Deedes, T. D. Harris, T. W. Birchall, L. Moffat, Sheriff Ruttan, William Gamble,

In 1833-1834, Bishop Stewart took steps to establish another society for the purpose of raising the "Upper Canada Travelling Mission Fund." By the aid of subscriptions received from England, and in this Diocese, the Society was enabled to send into the field, as travelling missionaries, the Rev. Adam Elliot, Rev. W. F. S. Harper, Rev. Thomas Greene, Rev. Richard Hood and the Rev. J. C. Usher and others,—all long since gone to that bourne from whence no traveller returns.

In 1835, another Society was projected with a view to promote the mission cause, namely, the "Upper Canada Clergy Society." It did not go into active operation until 1837. Rev. William Bettridge, of Woodstock, and Rev. Benjamin Cronyn, of London (afterwards the first Bishop of Huron), were deputed to go to England and advocate the claims of the Society. They did so with considerable success. To aid in their efforts, and to diffuse information on the subject a "Brief History of the Church in Upper Canada," extending to 143 pages, was drawn up by Mr. Bettridge and largely circulated in England. The Rev. Septimus Ramsay, then in England—afterwards of Newmarket—was Secretary of the Society and Rev. H. J. Grasett its correspondent in Upper Canada. The reports of the Society speak in strong terms of commendation of the labours of

Joseph Spragge, John Kent, John Baldwin, S. Price H. C. Baker. W. Y. Pettitt, Sir Allan Macnab, Hon. G. J. Goodhue, Absalom Shade, Lawrence Lawrason, George Crawford, Hon. G. S. Boulton, Hon. J. Hillyard Cameron, Col. O'Brien, Judge Arnold, Col. Kingsmill, Thomas Benson, Hon. James Gordon, A. A. Burnham, John W. Gamble, Clarke Gamble, Col. R. B. Denison, Leonidas Burwell, Judge Boswell, Dr. James Henderson, Dr. Bovell, Chief Justice Hagarty, Judge George Duggan, S. B. Harman, Q.C., Hon. James Patton, Q.C., Dr. now Sir Daniel Wilson, Hons. Edward and S. H. Blake, Sheriff Jarvis, C. J. Campbell, Cols. G. T. Denison, Senior and Junior, F. W. Cumberland, Chief Justice Harrison, R. Baldwin, Judge Boyd, Adam Brown, M.P., Col. Boulton, A. H. Campbell, Judge Benson, Col. Grierson, Capt. Blain, Dr. O'Reilly, William Ince, Dr. Snelling, Dr. Covernton, and many others, who did good service, some are still active in promoting the Church's work.

Rev. F. L. Osler, Rev. F. A. O'Meara, Rev. D. C. Hill, Rev. S. N. Bartlett, and others. The Society, with the approval of Bishop Strachan, afterwards became merged in that for the "Propagation of the Gospel in Foreign Parts"—the "S. P. G.," as it is familiarly designated.

Thus we see that in these early times, and amid many discouragements and adverse influences, the Anglican church made substantial progress in the wide field of its operations. The cause of the Master was steadily and effectively promoted, and many agencies were employed to infuse life and vitality into the various departments of the Church's work. This progress and success was largely due to the activity and zeal of him who afterwards became the first Bishop of Toronto. In this great work he was ably assisted and encouraged by a noble band of men—clerical and lay—which, with a singular magnetic power, he had rallied around him—many of them were men whose intellectual life had been awakened and stimulated by him in the earlier years of their career.

In taking a retrospective glance at the history of the church during these years, two things are especially noteworthy :

First: That at a time, when co-operative clerical and lay agencies, for the promotion of Church work, were the exception, rather than the rule, the far seeing and sagacious leader of the Church in this Province introduced them, (as we have seen,) in a variety of forms, beginning as far back as 1817.

Secondly: That the missionary spirit of the Church in this Diocese was developed as early as in 1816; while in 1830, a most important Society was established for systematic work among the Indians and destitute settlers, and for twenty years or more, some of the most active and noted of our ministers labored either as settled or travelling missionaries throughout Upper Canada. I need only mention the names of the Revds. Ralph Leeming, Thomas

Creen, William MacMurray, Thomas Greene, Richard Pollard, Saltern Givins, Frederick A. O'Meara, Adam Elliott, and others, as illustrative examples,

In connection with the Societies already named, there was still another in England, the "Colonial and Continental Church Society" which had given liberal aid to the Missions in various Provinces. In addition to this, the "New England Society" aided (as it still does), the Indian mission work on the Grand River, and the "Stewart Missions" were organized, by means of which three travelling missionaries were wholly supported by the generous aid of the Rev. W. J. D. Waddilove, of Yorkshire, England.

In 1838, Bishop Stewart presented a report on the State of the Church in Upper Canada, to Lord Durham, then Governor General and Her Majesty's High Commissioner to Canada. In that report the Bishop estimated the Church population in Upper Canada at 150,000 and the number of the clergy at 70. As the result of the appeal in that report and other efforts, Upper Canada was set apart as a new See, and Archdeacon Strachan was appointed Bishop thereto by Letters Patent from Her Majesty the Queen, in July, 1839.

When Bishop Strachan took possession of his See, the number of the clergy was 71. In his primary charge, delivered in 1841, he discussed a great variety of topics, the two most important ones, however, were: (1) a "permanent provision for a church establishment;" and (2) "advantages of a Diocesan Synod and a church press." This latter topic was discussed by the Bishop with a view to aid in the maintenance of *The Church* [Newspaper, established 1837, and then ably edited by the Rev. A. N. Bethune, Rector of Cobourg, and afterwards second Bishop of Toronto. This advocacy was the more necessary, since two church papers, one published at Montreal, and the other at Three Rivers, and both successively named *The Christian Sentinel*, had failed of success.

Consecrated
4 Aug.
1839

In 1841, a Theological School was established at Cobourg, under the direction of the Rev. Dr. Bethune as Principal. It was afterwards merged in Trinity College.

In 1840, a Church of England Tract Society was established in Toronto; and, in April, 1842, there was incorporated the important and most valuable "Church Society of the Diocese of Toronto," as had been strongly urged by Bishop Strachan in his primary charge of 1841. This Society embraced in its objects all the church work in the Diocese. It did most effective service in its day, and was finally merged in the Synod of the Diocese in 1870.

In his triennial visitations of the clergy in 1844 and 1847, the Bishop brought a great variety of topics before them, relating chiefly to the characteristics and constitution of the Church of England,—its creeds and formularies, the proper mode of conducting Divine service, etc.

In his charge of July, 1847, the Bishop referred in very pleased and gratified terms to the establishment and endowment of the Church of the Holy Trinity in Toronto by a munificent anonymous donor, through the Bishop of Ripon, in England.

In 1851, Bishop Strachan made a memorable new departure, as events proved, at his visitation. For, in addition to the clergy of his Diocese, he, for the first time, formally invited lay delegates from the various parishes to meet him with the clergy, and discuss matters relating to the common welfare of the Church.

It was in prudential and practical matters of this kind that Bishop Strachan showed the statesman-like qualities of his mind. He saw that in society, constituted as ours was, and among a people intelligent and progressive, it would be an immense advantage to bring into the counsels of the Church the Christian zeal and business ability of Church of England laymen. Not only that, but he could not fail to be aware, from various indications, that such a change in the administration of the finances and temporal-

ties of the Church was inevitable ; and that sooner or later the unrestricted admission of laymen to equal share in this part of the Church's administrative work would be a practical necessity. In this memorable change in the constitution of the Church, Bishop Strachan anticipated, by many years, the recent important changes in the constitution of the Methodist Conferences in the United States, Canada, and England, and in the governing bodies of other Protestant denominations. The Convocation of Laymen as a supplement of, and a complement to, the ancient Convocations of York and Canterbury, which has lately been instituted by the mother Church in England, is but the application, in another form, of the principle which was practically adopted by Bishop Strachan in the government of the church in his Diocese. Rev. Dr. Scadding, in his sketch of "The Bishop of Toronto," thus refers to this ancient doctrine in the government of the church as revived and applied, as has been shown, by Bishop Strachan :—

"To the Bishop of Toronto, the honour belongs of being the first practically to solve the difficulty which in theory besets the admission of lay members into Anglican Synods. His example has been widely followed in different quarters of the Empire."

It is true that the incorporation of this new principle into the constitution of the Church in this Diocese was deferred for some years by its prudent and sagacious overseer until it had proved itself of permanent and practical value. Thus the gatherings of clergy and laity in 1853, 1854, and 1855, were purely tentative in their character as Synods. The year 1857, however, marked an epoch in the history of the Diocese. In that year a legally constituted Church of England Synod assembled under the authority of an Act passed by the Legislature and formally assented to by the Governor-General-in-Council. 155 laymen took their seats in this Synod, and 119 of the clergy. In that

year; too, the first breach in the old home circle of the Church took place, and the Diocese of Huron was separated from the mother Diocese of Toronto. The election of Bishop Cronyn followed, \$50,000 having been raised for the endowment of the new See. Of the Clergy, 42 had cures within the bounds of this new Diocese, about 90 remained in the Diocese of Toronto, which has a larger number by nearly twenty, than was in it when Bishop Strachan was consecrated in 1839.

The meetings of the Synod of Toronto, which took place in 1858, 1859, 1860, were devoted chiefly to matters of domestic concern, and to determining the relation this new governing body to the parishes and to the Church at large in the Diocese. The first election of delegates to the Provincial Synod, (then first constituted,) took place in 1858. A movement was also made to set apart another new Diocese to the east, with Kingston as its centre. In his address in 1860, the Bishop gave an interesting retrospective sketch of his own career, from the time he entered college in 1796, "through a vista," (as he said,) "of more than sixty years." No one can read the personal narrative of the good old Bishop's career, without being impressed with a feeling of profound respect for one who had met with so many untoward vicissitudes in his early life, and yet who, in the face of them all, had displayed a courage indomitable in its heroism, and as illustrative of the future Bishop's determination to overcome all obstacles rather than to submit to the mortification of being beaten. Not that he faltered in the race, or felt discouraged in maintaining the unequal contest, on the contrary, he was so far discouraged at one time that, had he the necessary means at his command, he would have returned to Scotland, and would thus have failed to have fulfilled the high destiny which, in the good Providence of God, was reserved for him.

In 1861, the Diocese of Ontario was set apart, and the

Rev. J. Travers Lewis, LL. D., elected as its Bishop. Fifty-three of the clergy had cures in the new Diocese, leaving upwards of seventy still in the old mother Diocese of Toronto.

In 1865, as Bishop Strachan felt himself unequal to the discharge of his arduous duties, he made special request to the Synod of that year, that a co-adjutor be elected to assist him. The election took place in September, 1866, when the Rev. Dr. A. N. Bethune, Rector of Cobourg and Archdeacon of York, was chosen, with the title of Bishop of Niagara. He was consecrated in January, 1867; and on the lamented death of the venerated Diocesan, in November of that year, succeeded to the See, as second Bishop of Toronto. (1st)

This brief record of the incidents in the history of the Diocese and its first Bishop would not be complete without reference to two important matters—the discussion of which absorbed so large a share of the time and energy of that remarkable man. I refer to the Clergy Reserve and University questions.

To understand the cause of the zeal and determination of the Bishop in the discussion of the first of these questions, it is interesting to note what was the primary motive which influenced him in that prolonged controversy of thirty years; he ever held to the idea of the union of church and state as sacred, and as ordained of God for the maintenance of His cause and Church upon earth; and also that it was the duty of the State to support the church in her ministrations. In a remarkable speech,—memorable as it was in many respects,—which Dr. Strachan delivered in the Legislative Council, on the sixth of March, 1828, he said:—

“If they tell me the ecclesiastical establishments are great evils, I bid them look to England and Scotland, each of which has a religious establishment, and to these establishments they are mainly indebted for their vast superiority to other nations.”

Again, in his letter to Rev. Dr. Chalmers, (in 1832), on the "life and labours of Bishop Hobart" of New York, he thus relates a conversation with that Prelate on this subject. He said to the Bishop :—

"You extol your Church above that of England, and exclaim against establishments. Add to this, the dependence of your clergy upon the people for support, a state of things which is attended with most pernicious consequences. It is the duty of Christian nations to constitute, within its boundaries, ecclesiastical establishments, for it is incumbent upon the nations, as upon individuals, to honour the Lord with their substance."

And yet, after the Bishop had so far triumphed in this controversy, through the efforts of Lord Seaton, (Sir John Colborne,) and the Bench of Bishops, as to secure the passage of the Imperial Clergy Reserve Act of 1840, (which was favorable to the Church of England), he found that it entirely failed to provide for the stipends of his Clergy. This he pathetically sets forth in his pastoral letter of the 10th December, 1844, in which he deplores the financial straits to which his Diocese was reduced. He says:—

"I applied to the Venerable (Propagation Society) in England to advance the salaries (of £100 each) to my five suffering clergy, They have been left without their stipends from June 1843 (to December 1844,) and this large and increasing Diocese, already so destitute of the means of public worship, will, in a spiritual sense, become through half its extent, a wilderness. Not only are five clergymen in a state of want, but two parishes are left vacant, and the process is unhappily going on. I have brought this deplorable and disheartening state of things under the notice of the Provincial Government. I have pressed (it) upon His Excellency. But all that was in my power to do has been without avail." (Page 6)

As this appeal brought no relief, the practical and clear-sighted Bishop saw that a new agency must be employed, and the voluntary principle, hitherto repudiated

by him, must hereafter be relied on in part for the maintenance of the Church and her institutions.

In a remarkable document which the Bishop had privately printed in 1849, on "The Secular State of the Church in the Diocese of Toronto," he furnishes a striking commentary on the effect of his own previous teaching; that it was the duty of the state to support the Church, and thus relieve the people of the chief obligation of contributing to the propagation of the Gospel amongst them. The practical effect of that teaching he thus describes:—

"Till lately we have done little or nothing towards the support of public worship. We have depended so long upon the Government and the (Propagation) Society, that many of us forget that it is our bounden duty. Instead of coming forward manfully to devote a portion of our worldly substance to the service of God, we turn away with indifference or we sit down to count the cost, and measure the salvation of our souls by pounds, shillings, and pence. We are bountifully assisted—and yet we are seen to fail on every side." (Page 19)

In process of time the necessities of the Church induced the Bishop to adopt a new financial scheme for its support, which he laid before his clergy in 1841—one main feature of which was to incorporate the voluntary principle with a system of modern grants,

The other great contest in which Bishop Strachan was engaged was that of the university question. Throughout that contest,—extending from the date of the original Charter of King's College, in 1828, to the passage of the Toronto University Bill in 1849,—two principles seem to have been paramount in the mind of the Bishop, and to have been steadily kept in view by him all through these twenty-one years. The first, and most important, was one, which he held to be essential, and, as such, he constantly pressed upon public attention,—it was that secular learning and religious knowledge should ever go together; and that their union was an imperative and practical necessity.

He confessedly had high official authority in contending for this principle, as an essential element in the foundation of a University in Upper Canada. The original grant from the King in 1798, contained a declaration to the effect that the object of the grant was—

“To assist and encourage the exertions of His Majesty’s province in laying the foundation of promoting sound learning and a religious education.”

In another part of the despatch, making the grant, it is stated that one of its main objects was—

“The promotion of religious and moral learning and the study of the arts and sciences.”

This two-fold idea of the union of sound learning with religious knowledge, in the original grant from the King, Bishop Strachan never lost sight of in the prolonged controversy which arose on the university question.

It is worthy of note in this connection, that the very comprehensiveness, as well as express terms, of the royal despatch, as to the establishment of “other seminaries of a larger and more comprehensive nature,”—*i. e.*, colleges and universities—out of the original grant, gave rise to controversies—other than those with Bishop Strachan. For around the expressions—“religious education” and “religious and moral learning” a fierce war was waged for many years, which, though now happily over, has yet left many traces of the prolonged and bitter conflict.

The second principle for which the Bishop contended was that the Church in Canada, as a devoted, earnest, and active daughter of the mother Church in England, should, in this matter, strictly follow in her footsteps, and see to it that the union of religion with education should be strictly maintained under her immediate direction and control. It was the persistent maintenance by the Bishop of these two great fundamental principles, as he regarded them, that protracted the controversy for over twenty years, down to the passage of the University Act of 1849.

The Bishop finally retired from that controversy in 1850, vanquished but not beaten; for, though in his 72nd year, he went to England on behalf of the then projected University of Trinity College. By his persistent energy he raised a large sum of money wherewith he founded that University in 1851. Further sums were afterwards raised for it in England, Canada, and the United States chiefly by the Rev. Dr. MacMurray, of Niagara, and others.

In speaking of this supreme effort of the Bishop, in founding Trinity College, the Rev. Dr. Scadding, in his sketch of "The First Bishop of Toronto, a Review and a Study," said:—

"After a stirring appeal to the laity of his own diocese,—responded to by gifts and promises of money, or lands, to the amount of 30,000 pounds, (\$120,000)—he embarks for England,—lays his case before the two great religious Societies there, before the Universities of Oxford and Cambridge,—before many of the bishops and clergy, and those members of the laity that are wont to interest themselves in matters connected with "church education." He at the same time, makes application through the Colonial Secretary, (Lord Grey), for a royal charter for the proposed institution.

"The Anglican communion in Western Canada was thus, through the persistent energy of its resolute Bishop, put in possession of an institution for the training of its clergy, and for the higher education of its members."

In the Synod of 1868, an interesting debate took place on a proposed provision for the care and education of pauper children. A resolution was passed for the appointment of a "Missionary Bishop to the Indians."

In his address to the Synod in that year, (1868), Bishop Bethune referred in touching terms to the death of the venerated Bishop Strachan. A feeling of solemnity rested upon the Diocese during that year; and the Bishop congratulated the Synod on the tranquility which existed within the borders of the Church in the Diocese.

In 1872, the setting apart of the Algoma Missionary Diocese was concurred in, and, in the following year, this act of the Synod was confirmed by it. The election of a Bishop for this diocese took place by the Provincial Synod in December of that year, (1872).

The advancing years of Bishop Bethune and other causes induced him to ask the Synod of 1877 to elect a co-adjutor, so as to relieve him of the heavy and increasing burthen of his onerous office. A meeting of the Synod was, therefore, called in February, 1878, for this purpose. After three days spent in balloting without result, the Bishop declared it inexpedient to make any further attempt to elect a co-adjutor, and declared the Synod adjourned.

Shortly afterwards the Bishop went to England to attend the Lambeth Conference of Bishops. On his return in November, he was heartily welcomed back by churchmen of all shades of opinion. However it was apparent to all that he was gradually failing, and on the 3rd of February, 1879, his gentle spirit passed away, to see the King in his beauty, in the 79th year of his age. The election of his successor, the present Bishop, took place in May of that year, under the presidency of the Very Rev. Dean Grasett.

During the administration of Bishop Sweatman, the Diocese has made very satisfactory progress and the general feeling has been to unite all our forces in maintaining the institutions of the Church, to strengthen her stakes and to enlarge her borders. Very large additions have been made to the endowment of Trinity College. Its scope of usefulness has also been greatly enlarged. New professorships and lectureships have been established, a convocation hall and chapel have been erected, and a new wing projected. Wycliffe College, too, established in 1877, has been liberally supported, and satisfactory efforts have been made to place it on a sound financial footing

with a view to greatly increase its usefulness and efficiency.*

This paper would not be complete were I not here to refer to the many excellent auxiliary organizations in operation in the diocese for the promotion of spiritual religion and Christian morality, in addition to those already mentioned in this paper.

* In his address to the Synod of 1889, the Bishop of Toronto thus speaks of his ten years' Episcopate :—"A decennial period would seem to be an appropriate interval by which to measure growth in the body ecclesiastical and spiritual ; I regret that I am unable to lay before you a detailed comparison of the figures of to-day and of ten years ago. . . I may, however, give a summary of my episcopal acts during this time, and one or two items of the Church's growth. In these ten years, then, I have held 31 ordinations and admitted 75 to the order of deacons and 63 to the priesthood. Twenty-three of our clergy have been removed by death ; the total staff has been increased from 119 in 1879 to 156 in 1889, a gain of 37.

"My confirmation services have numbered 708, of which 17 have been held privately in sick rooms ; the total number added to our roll of full Church members by these Confirmations is 14,265.

"I have delivered 1,241 Sermons and Addresses, and administered the Holy Communion 372 times.

"One of the most striking evidences of Church progress in the Diocese is the number of churches built in these ten years ; these total up to no less than 75 ; 27 rebuilt and 48 new churches in places where no church previously existed. Besides these new erections, several churches have been enlarged to double their former capacity. I have also consecrated 32 churches, which indicates the extinction of a considerable amount of church debt. The number of churches now existing in the Diocese is 212 against 163 at the commencement of my episcopate.

"There is, however, another gauge of our real strength and advance as a church which you will regard as of far more vital importance ; I mean our communicants' roll. The earliest date at which I can arrive at accurate figures on this point is 1881. In that year the country parishes returned 6,381 communicants ; this year they return 7,377, an increase of nearly 1,000, or 16 per cent. Only 16 parishes in the city gave the number of communicants in 1881, they amounted to 2,427. Filling in the blanks from subsequent returns, this total is raised to 3,540 in 1881. The numbers returned for this year add up to 7,360, an increase of 3,780. 1881 was the year of the last census ; since then the population of Toronto has doubled ; it is satisfactory to know that in the same time the number of communicant members of our Church has more than doubled."

In 1869, a Diocesan Sunday School Association was organized, and in November, 1870, a highly successful convention of its workers was held, a full report of which was published at the time. Another important convention was held in November, 1887. In 1888 an auxiliary of the Church of England Sunday School Institute was formed.

In 1877, under the presidency of Rev. Canon Givins, a Society was established "for promoting Canadian and foreign missions." A vigorous appeal on the subject was issued by him in September of that year. In May of the same year, the Toronto Auxiliary of the English Church Missionary Society was established under the presidency of the Very Rev. Dean Grasett.

In 1878, the Churchwoman's Mission Aid Society was formed under the direction of the Bishop.

In 1880 the Society formed by Dr. Givins, whose lamented death took place that year, was merged in the larger Provincial Board of Domestic Missions. In 1883, the operations of this Board were enlarged so as to embrace foreign missions as well.

The year 1882 was noted for the establishment of three useful Societies in the Diocese, viz., the Church of England Temperance Society, the Girls' Friendly Society, and the Toronto Auxiliary of the London Jews' Society. In 1886, the Society of the White Cross Army was added to this list.

In 1857, Rev. Dr. Shortt, of Port Hope, brought the subject of temperance before the Synod. In 1858, the establishment of an Inebriate Asylum was recommended. In 1859, an elaborate report on the subject of Temperance was presented to the Synod by Dr. Bovell and adopted, as was a petition to the Legislature in regard to the Asylum. From 1864, to the present time, the subject has been before the Synod in various forms. In 1874, the constitution of the Diocesan "Temperance Union" was adopted. The Present C. E. T. S. of the Diocese has now superseded it.

In 1884, the second Church Congress was held, with highly useful and practical results. The first was held in 1877.

This is a pleasing record, and shows that, with all our differences, there is a gratifying advance in the church life of the Diocese "all along the line."

It should be noted that in 1857, Rev. Dr. Beaven prepared an exhaustive report on the Canons of the Church of England as applicable to this Diocese. As an historical document it is most valuable, and is frequently referred to.

I shall now add to this retrospect a few statistics illustrative of the growth and progress of the Church since 1839, when Bishop Strachan took charge of the Diocese.

In 1838, the Bishop of Quebec estimated the number of adherents of the Church of England in Upper Canada as numbering about 150,000. In his charge to the clergy, delivered in 1847 Bishop Strachan estimated the number then to be 200,000. According to the census of the Province of Ontario, the Church of England population in 1871 was 330,995 and in 1881 it was 366,539. Allowing for its natural increase in the same ratio, it is likely that the number has now reached about 400,000. The number of clergy in the whole of Upper Canada in 1839 was 71, within the same area, now divided into five Dioceses, the numbers in 1889 are as follows:—

Diocese of Toronto	156
Diocese of Huron	132
Diocese of Ontario	125
Diocese of Niagara	67
Diocese of Algoma	26

Total in the Province in 1880....506

I have thus attempted briefly to narrate the main incidents in the history of our Church in this Diocese, not merely since 1839, but from a period long anterior to the formation of the Diocese. I have done so in order that

even the scant justice of a brief reference should be rendered to the noble missionary pioneers, who, in their day, "counted not their lives dear unto them, so that they might win souls to Christ;" who also endured untold hardships in seeking to minister to their expatriated fellow-countrymen, who lost everything but their honour, and who even perilled their lives in seeking to maintain the unity of the empire. These were men who shed the lustre of an heroic self-sacrifice and devoted patriotism to the history and exploits of the U. E. Loyalists in the thirteen colonies during the revolutionary war.

I have also sought to do but bare justice to the men, who, almost single handed, sought to lay broad and deep the foundations of our Church in this Province; men who endeavored by individual and devoted effort, as well as by combined and consecrated zeal, to give life and vitality to various departments of the church's work. How they succeeded, and how they failed, calls up to day feelings of gratitude to God, mingled with chastened feelings of regret, that the instruments in His hands were now and then unequal to the grand and noble work entrusted to them by the Chief Shepherd Himself.

I have dwelt in this sketch rather on the lights than on the shadows of our history. Deeply as we deplore the misunderstandings which may have arisen, and the strifes which they engendered, they cannot and should not be ignored. I, for one, rejoice to know that, during them all, the Master Himself was at the helm, directing, controlling, chastening, and overruling, in His own blessed way, "the unruly wills of sinful men." And I rejoice, too, that, as we have emerged out of these conflicts, the bright sunlight of His presence has cheered those of us who may have desponded, and has strengthened more than ever the faith of those who, with a good conscience and a brave heart, battled for what they believed to be God's truth and for the right as they understood it.

Many of these devoted men, as well as the heroic soul of our first, and the gentle spirit of our second, Bishop, have passed away to their glorious reward. It is for us who remain to emulate the unswerving devotion to the cause of Christ and His Church, for, as Bishop Baldwin says, "He and His Church are the great Pharos, shining over the troubled waters of the world to point each battered ship to His eternal rest." As counselled therefore, by the Bishop of Huron, in his noble sermon of this day week :

"Let us, for this end, labour to exalt our glorious Head, even Christ, and then, how many soever be the storms that wrap their fury round about us, and the church will grow as a lily, and cast forth her roots as Lebanon, her branches will spread, and her beauty be as the olive tree."

THE PAPER DISCUSSED.

Discussion having been invited by the Chairman, the Rev. Canon READ, Niagara, said that he was under the impression that the Church Society had done an immense amount of good in the province. It would be interesting now to go through the parishes and find the records of the first meetings. The suggestions, he was sure, obtained in that way would not be soon forgotten.

Rev. Rural Dean ALLEN said that it was not without some melancholy feelings that they heard of the small increase in the numerical strength of the Church. She was still only one-twelfth of the Church population of the province. Yet it should not be forgotten that although the church lost in number at some points, it had increased in strength. With consolidation a small phalanx could make greater progress than a large one would do.

Rev. A. H. BALDWIN made a few remarks in reply to Mr. Allen.

Rev. Mr. GAMMOCK said that the prevalence of Methodism had been attracting attention ; that denomination being stronger in many respects than the Church of England. This had resulted from the Church of England not having taken advantage of the fields open to it in the earlier days, having been too much wedded to the state. Up to the death of Bishop Strachan,

bishops had to be sent home for consecration, but he had lived to see the royal mandate to be of no use now, as it was in the case of the first Canadian bishop.

Rev. Canon DAVIDSON was pleased with the paper read. He said that people had got it into their heads in the early days of settlement that the church and state should go financially hand-in-hand ; but as they were now getting rid of that idea the progress of the church in the future would be entirely different from what it had been in the past.

The BISHOP OF TORONTO, said : I think it should be emphasized that in the City of Toronto the progress of the Church in recent years has been very marked indeed. It is not, perhaps, generally known that in the census of 1881, the Church population was more than one-third of the total population. It is impossible to say what is the relative proportion now. We all know that during the years that have elapsed since, there has been an abnormal and extraordinary growth. I believe that the growth of Toronto is more phenomenal than that of Chicago. We have now thirty-two organized congregations of the Church of England, and sixty clergy, resident in Toronto. Churches are continually being built, and so far as I can learn, nearly all of them are positively filled. The Church of England here is holding her own. I am quite certain that in all good works, and in activity and Christian effort she is looked up to and respected by all denominations in the city. During the first ten years of my episcopate, seventy-five new Churches have been built in the Diocese, which is an average of seven and a half Churches every year. That average is being fully maintained now. These are gratifying and very obvious proofs of the growth of the Church in Toronto.

THE DIOCESE OF ONTARIO: 1862-1889.

HISTORICAL SKETCH, BY THE REV. A. SPENCER,
CLERICAL SECRETARY.

The Diocese of Ontario, which at first comprised only the fifteen eastern counties of the Province of Ontario (then called Upper Canada), was, on September 14th, 1886, enlarged by the transfer thereto, from the Diocese of Algoma, of that part of the District of Nipissing lying south of the Mattawan River. Its northern boundary is, therefore, the Ottawa River from the Province line, on the east, westward to the great bend at the Village of Mattawa, and thence still further westward along the Mattawan River and the northern boundary of the township of Ferris to the eastern shore of Lake Nipissing. Its western boundary is identical with the western and southern boundaries of the District of Nipissing and the western boundary of the County of Hastings. Its southern boundary is Lake Ontario and the River St. Lawrence, and its eastern boundary is the Province line separating Ontario and Quebec. In shape it is not unlike England. Lay England over in a reclining posture, with its back (*i. e.*, the eastern coast), elevated at an angle of thirty degrees, cut off Wales and attach it to the south shore of Cornwall, and you will have a fairly good outline of the position and shape of the Diocese of Ontario. Its area is 19,610 square miles—almost exactly one-third that of England and Wales, about three-fifths that of Ireland, or nearly two-thirds that of Scotland. It comprises over two hundred townships, and nearly seven hundred villages, hamlets, and rural post offices, besides twenty-five incorporated villages, ten towns, and three cities. The population, which in 1861 was 373,635, had grown in 1871 to 393,394, and in 1881 to 446,436. The growth of population, it will be observed, was much slower in the former period than in the latter; the annual rate of growth in the

former period being only one-half per cent., while in the latter it was one and a-quarter per cent. Assuming the latter rate of growth to have continued throughout the current decennium, the census of 1891 will shew the total population of the Diocese to be at least half a million.

No right estimate of the progress of the Church in this Diocese, during the twenty-seven years of its separate existence, can be formed without taking into account the condition in which its first Bishop found it; and this can be done only by giving some attention to its earlier history. This begins as far back as 1784, the first year of the permanent settlement of Upper Canada. The influx of the United Empire Loyalists, and the disbanding of certain colonial regiments, notably Sir John Johnson's Royal Regiment of New York, supplied the Province with its first settlers. Of these, comparatively few were Church people. Even as late as 1792, when the population of Upper Canada was estimated at 50,000, so competent an authority as the Hon. Richard Cartwright thought himself—

“Fully warranted in asserting that in all the Province of Upper Canada, there are not one hundred families who have been educated in this persuasion,” *i. e.*, the Church of England. “In the District of Lunenburg,” (which comprised the Districts afterwards known by the names of Eastern and Johnstown,) continues the same authority, “is one Presbyterian minister and one German Lutheran, but no clergyman of the Church of England. There are Dutch Calvinists, and a very considerable number of Roman Catholics from the Highlands of Scotland. In the District of Mecklenburg,” (comprising the Midland, Prince Edward and Victoria Districts,) “are two clergymen of the Church of England, very much respected, and some itinerant Methodist preachers; the followers of these latter are numerous; and many of the inhabitants of the greatest property are Dutch Calvinists, who have for some time been attempting to get a minister of their own sect among them. In the District of

Nassau," (comprising the Niagara peninsula,) "there is a clergyman of the Church of England, and the Scots Presbyterians, who are pretty numerous here, have built a meeting-house and raised a subscription for a minister of their persuasion who is shortly expected among them. There are here also many Methodists and Dutch Calvinists. In the District of Hesse," (comprising the Western Peninsula,) there is no other clergy than of the Roman Catholic religion. The principal Protestant inhabitants are Presbyterians."*

From this it will be seen that in 1792 there were but three Anglican clergymen in the whole Province of Upper Canada, and of one of these Mr. Cartwright says:—

"It is only since the month of July this year that there has been any clergyman in the District of Nassau," *i. e.*, the District comprising the Niagara Peninsula.†

The two mentioned as in the District of Mecklenburg were the Rev. John Stuart, of Kingston, and the Rev. John Langhorn, of Bath, the date of whose arrival was respectively 1786 and 1787. The former, however, had made a brief visit to Kingston in 1784, in the regular discharge of his duties as chaplain to the Royal Regiment of New York. During that summer he had made a tour through all the settlements of Loyalists, even as far as the Mohawk reservation near Niagara, and, taking Kingston on the return trip to Montreal, he, to cite his own words, "remained there some days, and baptized several children and buried one." In less than two years he returned and settled permanently at Kingston, thus becoming the pioneer missionary of Upper Canada.

Kingston and Bath, then, are the two oldest parishes in Upper Canada. From a letter to the S. P. G., written in 1791 in behalf of the parish vestry, we learn that at that

*From a MS. letter book in the possession of the Rev. C. E. Cartwright, of Kingston. The original letter was written in 1792, and addressed to Governor Simcoe.

†Ibid.

time there were about thirty Church families settled in and around Kingston, which is a very large proportion of the one hundred families constituting at that time the entire Church population of the Province. These had been hitherto worshipping in a room in the barracks, fitted up for the purpose; but this year measures were taken for erecting a church, which was completed and opened for Divine service in April, 1793—an unpretending, wooden structure of 40 by 32 feet, containing thirty-seven pews, of which Captain Robert Macaulay and Mr. Peter Smith were the first churchwardens. The erection of this church was quickly followed by the building of a church at Bath, which was opened for service on June 3rd, 1795, and is still in an excellent state of preservation.

The next parish established was that of Cornwall, in 1803, under the Rev. John Strachan, then just ordained deacon. In or about 1811, the Lutheran congregation at Williamsburg, with its pastor, the Rev. John G. Weagant, came over bodily to the Church, and thus constituted the fourth parish within the limits of this Diocese. No further progress was made in the establishment of new parishes till 1814, when the Rev. John Bethune, a son of the Presbyterian minister referred to by Mr. Cartwright as settled in the District of Lunenburg, was ordained at Quebec, and appointed missionary at Elizabethtown and Augusta. He, like his preceptor, Dr. Strachan at Cornwall, combined the office of pastor and schoolmaster—a most necessary thing in those early days when schools of any description, especially those for higher education, were few and far between.

It was now thirty years since the country began to be settled, and the population of the entire Province had grown from 10,000 to 95,000.* Of these, comparatively few were as yet from the mother country, and it is not improbable that the five missions of Kingston, Bath, Corn-

*Census of 1870-71, Vol. 4, pp. xlii., xliv.

wall, Williamsburg, and Elizabethtown, embraced within their limits the great bulk of the Church people of the Mecklenburg and Lunenburg Districts. Still, wherever people of the non-Roman persuasions were to be found, there Methodist preachers, regular or local, were at work; and already the scattered Church people in outlying districts must have begun to yield to their influence, on the principle that religion in any form is better than none at all. But after the close of the war of 1812-14, the country began to fill up rapidly with immigrants from the Old Country, a considerable proportion of whom were members of the Church of England. In 1825, ten years from the close of the war, the population of Upper Canada had risen to 157,923, of whom 72,125, or nearly half, were settled within the limits of what is now the Diocese of Ontario. Yet, during the same period, only four new parishes were established, viz., Belleville, Adolphustown, Prescott, and Perth.

This year died Dr. Jacob Mountain, first Bishop of Quebec, after an episcopate of thirty-two years, carried on in the face of difficulties such as we in this age of railways and palace steamers can hardly realize. His successor, Bishop Stewart, brought increased vigour to the work, resulting in the establishment of twelve new parishes in the next ten years. Of these, four, like eight of the nine already established, were along the frontier, viz., Osnabrock, Tyendinaga, Picton, and Ameliasburg (otherwise known as Murray, or The Carrying Place). The remaining eight formed with Perth, where missionary work had begun in 1819, the commencement of an attempt to plant the Church in the vast interior, now rapidly filling up with a population pouring into it from the mother country. These were Camden East, Lamb's Pond (*i.e.*, the rear of Elizabethtown), Kemptville, and beyond the Rideau River, Franktown, Carleton Place, Richmond, Ottawa, and March. Worn out with labours rather than years (for he was only

sixty-two), good Bishop Stewart passed away to his reward in 1837. A coadjutor, Bishop George Jehoshaphat Mountain, had been consecrated in 1836 to the See of Montreal; but with the demands pressing upon him from every quarter of his vast Diocese, it is not to be wondered at that for some six years (*viz.*, from 1835 to 1841), not one new parish was created in what is now the Diocese of Ontario.

The consecration of Bishop Strachan, in 1839, gave a fresh impetus to the work. Upper Canada had now a Bishop of its own, who, though already in his sixty-second year, was still in the full vigour and prime of an unusually energetic manhood. Yet the same remark applies to him as to his predecessor: it was simply impossible for him to bestow equal attention upon every portion of his enormous Diocese. At his consecration, he found in the whole of Eastern Ontario, with its population of nearly 150,000 (147,263), only twenty-one parishes; and it was not until 1841 or 1842, when the population had grown to upwards of 170,000 (172,257), of whom over 35,000 (35,459), returned themselves as members of the Church of England, that he was able to make even one addition to the number of parishes, *viz.*, Amherst Island. Up to and including 1849—the close of the first decade of his episcopate—nine other parishes had been added, but of these no less than seven were on the side nearest Toronto, *viz.*, St. James's and St. Paul's, Kingston; Barriefield, Wolfe Island, Napanee, Marysburg, and Trenton. The other two were Merrickville and Pakenham—the only additions made to the centres of Church life in fifteen years in all that vast region lying east and north of Kingston! And yet this was the very region towards which the tide of emigration was setting—at this very time in its highest flood. In 1848, the census shews a population of 235,264, an increase of 63,000 in six years; and of this increase 10,000 were Church people, bringing the total up to 55,436 souls

scattered over some 15,000 square miles, for whom the Church of England was more directly responsible. It is no wonder if, under such circumstances, Church people were continually falling away in ever-increasing numbers to Methodism and other forms of dissent through sheer default of the Church's ministrations.

In the dearth of men and means for carrying on the work of the Church in a more effective manner, Bishop Strachan devised a scheme for keeping the people from losing heart, and for checking, if possible, that wholesale exodus from the Church which had now been going on for so many years. Into each of the frontier districts—Victoria, Prince Edward, Midland, Johnstown, Eastern, and Ottawa—he sent a clergyman who should continually travel from one place to another, looking up and visiting the Church people, baptizing and catechising their children, and holding occasional services as opportunity offered. Thus, at the end of 1849, there was in Eastern Ontario for ministering to a population which had now grown to a quarter of a million, of whom some 60,000 were Church people, the magnificent provision of thirty-one parishes and six travelling missionaries!

But it is darkest just before the dawn. Soon would the day break and the shadows begin to flee away. Forces were at work which were destined to revolutionize the Church's methods of working. On the one hand, political storms were brewing which would lay waste the Church's patrimony. On the other hand, the older generation was passing away, and young men were pressing to the front—men imbued with ideas and aspirations more in harmony with their environment—true sons of the nineteenth century drawing in with every inspiration the spirit of the marvellous age in which they lived.

Hitherto the Church had been a mere exotic, but now rude hands would tear away the enclosures, and the Church must become Canadian or die! Gifted at threescore

years and ten with the vigour and versatility of youth, the aged Bishop, seeing the storm descending, nerved and braced himself for a mighty effort lest the Ark of Christ's Church should take harm through weak or unskilful piloting. He saw that an increase of the episcopate had become an absolute necessity; that some means must be provided for filling up and extending the ranks of the clergy; and that lay co-operation must be reduced from theory to actual practice. Hence the formation of the Church Society as a tentative measure; hence the foundation and endowment of Trinity College; hence, also, the summoning of the Diocesan Synod, at the very first meeting of which, in 1851, he broached the subject of the division of the Diocese. Soon measures were taken for the endowment of two new sees, one in the eastern and the other in the western part of the Province.

The endowment fund of the western Diocese was first completed, and in 1857 the Rev. Dr. Cronyn was consecrated the first Bishop of Huron. The endowment of the proposed eastern Diocese proceeded more slowly. The superior climate and soil of the western peninsula had attracted thither the wealthier immigrants from the mother country; and these natural advantages led to a more rapid development of the country in wealth and population. The bleaker and less fertile eastern peninsula attracted rather those whose limited means made them glad to avail themselves of the free grant lands offered by the Government. The progress of an endowment fund for a new Diocese would naturally be slow among settlers of such a class, and it was not till 1861 that the work was completed.

Meanwhile the energy of the indefatigable chief pastor was bearing fruit in other ways. The six travelling missionaries of the previous decade were soon replaced by settled parish priests, and fifteen new parishes added to the thirty-one existing in 1849, bringing the number in

1861 up to forty-six. These were : Hawkesbury, on the Lower Ottawa ; Matilda, Gananoque, Portsmouth, and Hillier, on the St. Lawrence and Lake Ontario ; Stirling, Roslin, and Loughborough, in the second range of townships back from the Bay of Quinte ; Newboro', Lansdowne Rear, Mountain and Osgoode, between the St. Lawrence and the Rideau ; and Smith's Falls, North, Gower, and Huntley, between the Rideau and the Mississippi.

The completion of the Episcopal Endowment Fund prepared the way for the final steps necessary in the establishment of a new See, the election and consecration of a Bishop. Eleven years prior to this, there had arrived on the scene one destined to take a prominent part in Canadian Church affairs, viz., the Rev. John Travers Lewis, M.A., who, after a distinguished career at Trinity College, Dublin, where, besides receiving the Primate's First Hebrew prize at matriculation, and obtaining honours in classics and mathematics during his undergraduate course, he graduated as senior moderator and gold medallist in ethics and logic, had received Deacon's Orders in 1848 at the hands of the Bishop of Chester, acting for Dr. John George Beresford, Archbishop of Armagh, and his priesthood in the following year from Archbishop Knox (then Bishop of Down), also acting for Archbishop Beresford. After serving as curate at Newtown Butler, in the Diocese of Clogher (which See was then held by the Archbishop of Armagh), he came to Canada towards the close of 1849, and was soon after appointed to the laborious mission of West Hawkesbury, taking the place and, to a considerable extent, succeeding to the duties of the travelling missionary of the Ottawa District. In 1854 he was promoted to the Rectory of Brockville, and a year later received the degree of LL.D. from his university. A man of Dr. Lewis's marked ability could not long remain in obscurity, and he very soon came to occupy the foremost rank among his brethren. The pro-

posed division of the Diocese had at an early stage the advantage of his powerful advocacy, and he spared neither voice nor pen in actively promoting what he clearly saw to be fraught with such momentous consequences to the Church of God in the land of his adoption. All eyes were soon directed towards him as the one best fitted not only by his learning, culture, and commanding abilities, but also by his youth and energy, to become the Bishop of a missionary Diocese in a new and rapidly developing country. A special session of that section of the Synod of the Diocese of Toronto, which represented the territory to be included in the new Diocese, was summoned at Kingston, on June 12th, 1861, under the presidency of Bishop Strachan. The resulting election on the following day was practically unanimous in favour of the Rev. Dr. Lewis, and he was thereupon announced by the Chancellor of the Diocese of Toronto, the Hon. J. H. Cameron, D. C. L., under the direction of the president, as "the Bishop Designate of the future Eastern Diocese." By a unanimous resolution of the Synod, the duty of naming the new Diocese was committed to Bishop Strachan, who thereupon named it "Ontario."

The same year was signalized by the first meeting of the Provincial Synod of Canada, which important event took place at Montreal, on September 10th. Dr. Lewis, being not yet consecrated, could not take his seat as a member of the Upper House. Hence, for that session he acted as secretary of the House of Bishops. Owing to delay in the issuing of the Royal Letters Patent, his consecration did not take place until the following year; but, at length, all preliminary formalities being completed, on the Feast of the Annunciation, 1862, in St. George's Church, Kingston, now elevated to the rank of a cathedral, Dr. Lewis received Episcopal consecration at the hands of the Most Rev. Francis Fulford, D.D., Bishop of Montreal and Metropolitan of Canada, assisted by the Bishops of Toronto,

Quebec, Huron, and Michigan, being the first Anglican Bishop ever consecrated in Canada.

The Synod of the Diocese was summoned at the earliest possible moment, and met on April 9th. The first part of the Bishop's address was mainly occupied with urging upon the Synod the necessity for immediate action as regarded the missionary work of the Diocese, and strongly advocated the incorporation of the Synod itself as preferable to the formation of an irresponsible Church Society. "The vast missionary work before us," said the Bishop, "cannot be done unless the whole Church works as a unit. It is too solemn in its greatness to be thrown by us on the precarious charity of isolated parishes, or allowed to be dependent on the popularity or unpopularity of a society. The Church expects every parish to do its duty. We need, then, an organization which must command the moral support of every *bona fide* Church member."

The noble ideal of duty thus presented to the imagination of the Synod by its youthful President could hardly fail to arouse enthusiasm, nor its statesmanlike grasp of the situation to challenge respectful attention. Measures were at once taken for the incorporation of the Synod, and a bill introduced into Parliament for that purpose, which became law, by Royal Assent, on June 9th, exactly two months from the time the words quoted above were spoken. The wisdom of this important step has been long since demonstrated, not only by the smooth and effective working of our whole Diocesan machinery, but also by the fact that the example thus set by the Diocese of Ontario has since been followed with similarly good results in almost every other Canadian Diocese.

At a special session of the newly incorporated Synod, held at Ottawa, in November, another suggestion of the Bishop was acted on by the formation of a thoroughly representative Board of Diocesan Missions. The Bishop also arranged a scheme of deputations for the purpose of

holding missionary meetings in the several parishes and congregations during the winter, thus making known throughout the Diocese the pressing needs of the Church, and as far as possible securing the active sympathy of every loyal Church member in aid of her missionary work—a plan which has since been developed into a regular system, and has become a most important and indispensable part of our Diocesan machinery.

As will be readily inferred from the foregoing statement, the arrears of work to be overtaken were so enormous as to be almost hopeless. The total population of the Diocese, as shewn by the census of 1861, was 373,635, as against 283,616 in 1852—an increase of 90,000 in nine years—shewing that the rate of growth of 10,000 yearly, which began in 1842, was still being maintained. The number of Church people reported in 1852 was 63,823, an advance of some 8,400 on the number reported four years previously. In 1861, the Church population had risen to 81,388, an increase of 17,565 in nine years. The machinery which the new Bishop found provided to his hand, for carrying on the work of the Diocese, was comprised within forty-six parishes and missions. Of these, six were within the Cathedral City, or in its immediate vicinity. Eleven formed a thin and narrow fringe along the shores of Lake Ontario and the Bay of Quinte. Four were scattered along the second range of townships north of the Bay of Quinte. Twelve stretched at immense intervals along the banks of the St. Lawrence and Ottawa Rivers. Of the remaining thirteen, six lay between the St. Lawrence and the Rideau, and seven were widely scattered through the counties of Carleton and Lanark, between the Rideau and the Mississippi. In other words, while the Church was established at twenty-nine centres along the southern, south-eastern, and part of the northern frontiers of the Diocese, she was wholly unrepresented in the vast interior—nearly one-third the size of England—except at seven-

teen points. Estimating the Church population of each rural parish at 100 families, or 700 individuals (which is a high estimate), and allowing the city parishes the full population reported by the census, it will be found that these forty-six parishes, may, at the very utmost, have provided the good offices of our holy religion for the benefit of some 36,800 souls, leaving at least 44,500 wholly uncared for. It would probably represent more accurately the real state of affairs if 10,000 were subtracted from the former number and added to the latter, since the latest statistical returns give only an average of 507 souls to each parish. Certainly not fewer than 45,000 people, claiming to be members of the Church of England, lay beyond the range of the Church's ordinary ministrations, many of whom were glad to accept the good offices of religious teachers of whatever sect or name, provided they claimed to be "sound Protestants," and in the continued absence of their own spiritual mother, were year by year forming permanent connection with such religious bodies as had established themselves in their respective neighborhoods. How to bring these thousands within range of regular pastoral oversight, and how to keep pace with the rapid development of the country, were the difficult problems which the Bishop had to face.

The actual number of clergymen in the Diocese at its formation was fifty-five, to which the Bishop added one by ordination, on April 27th. But the death of two, the retirement of one, the suspension of two, and the departure of three, all within a few months, soon reduced the number of actual workers to forty-eight, only two in excess of the existing number of parishes. Seven of these being chaplains or curates, and one a very aged man recently arrived from Ireland, and not attached to any parish, though striving to do pioneer work at Renfrew, it is obvious that there were clergymen left for only forty parishes. But the energy of the Bishop happily proved equal to the

emergency; the six parishes threatened with an interregnum were soon filled with able and efficient workers, several new mission fields were at once opened up, and in two years, at the Synod held in June, 1864, the Bishop was able to announce that the number of clergy had risen to seventy-three, three of whom, however, were on the retired list.

"It would have been possible," said the Bishop, on this occasion, "to have added largely to this number, if I had seen my way clearly to the decent maintenance of additional labourers, but it seemed to me better policy to increase our missionaries only in the ratio of our ability to support them, rather than run the risk of encountering afterwards all the disheartening effect of a reaction and a diminution in the number of the clergy who would inevitably have been forced to leave the Diocese."

This question of the maintenance of the clergy gave reasonable ground for grave anxiety. The generation of clergymen now passing away consisted largely of men possessed of considerable private means, to whom the income derived from the Clergy Reserve Commutation Fund afforded a sufficient stipend, making them comparatively independent of the contributions of their parishioners. The Church had little or no revenue derived from the offerings of the people. When churches were erected, the subscriptions to the Building Fund were, in many cases, regarded simply as loans, to be repaid out of the sale of the pews as soon as the building should be ready for use. Even as regarded collections for Diocesan purposes, the people had never been awakened to any true sense of the responsibility resting upon them. The total contributions for all Diocesan (as distinct from local) purposes from the whole territory now constituting the Diocese of Ontario, during the twenty years preceding July, 1862, amounted only to \$24,580—an average of \$1,229 yearly! The thought seems scarcely to have dawned upon the minds of the great mass of Church people that they owed any duty to

the Church beyond that of receiving her ministrations and attending the services provided for them. Of the forty-six parishes and missions, nineteen possessed land endowments which, with two or three exceptions, were of very little value as long as the land remained unsold, while twenty-seven were destitute of endowment in any form. Of the forty incumbents, twenty-seven were in receipt of stipends from the Commutation Fund, ranging from £75 to £206 16s. 8d. yearly, and one who did not commute drew his stipend directly from the Government. In one parish, the clergyman was partly sustained by a grant from a society in England; and twelve other parishes had been receiving sums ranging from \$150 to \$270 yearly from the Mission Fund of the Diocese of Toronto, an arrangement which terminated March 31st, 1862, six days after the Bishop's consecration! These twelve parishes stood in urgent need of assistance from a Mission Fund which as yet had no existence; and the list was soon swelled by the addition of eleven others, as they were one by one deprived of the services of stipendiaries of the Commutation Fund. In fact not more than seventeen of the original parishes have proved equal to the entire support of their clergy without aid for a longer or shorter period from some extraneous source. Hence, a Diocesan Mission Fund became an urgent necessity, not only for opening up new Mission Fields, but also for keeping alive a large proportion of the existing parishes. Of the forty-six parishes, more than one-half were without parsonages, only nineteen being provided with this guarantee of permanence. There was an average of about three churches to every two parishes, or about seventy in all—possibly some four or five more, if some very temporary log or frame structures in a ruinous condition be included. Far the greater number of even the seventy churches were of a temporary character, rude in style, cheap in material and structure, and requiring soon to be replaced by

edifices more suitable for the celebration of Divine service.

Some idea of the progress made in twenty-seven years may be formed by a comparison of the state of the Diocese as the Bishop found it at his consecration with its present condition and prospects. The average number of churches is now nearly two to each parish ; but both parishes and churches have far more than doubled, there being now 110 of the former and 209 of the latter, besides some nine or ten chapels or schoolhouses. All but thirty-three of the parishes are now supplied with parsonages, the present number being seventy-seven—an increase of fifty-eight, viz., twenty-two in the old parishes and thirty-six in the new. Several, also, of the old parsonages have been rebuilt, while, of the churches, twenty-four have been rebuilt, and many others restored and improved, so that only a few of the temporary structures of twenty-seven years ago now remain. Hence, the rate of progress has been as follows: Between two and three new parishes (two a-year for the first eighteen years, and three a-year for the last nine years), over two new parsonages, and about six new churches every year! Of the sixty-four new parishes or missions, some thirty or more have brought the means of grace to thousands wholly destitute of them previously—at least, as ministered by their own spiritual mother—while the others, being off-shoots or sub-divisions of the older parishes, have made more abundant provision for those who, though within the sound of the Gospel, had been all too sadly neglected through the paucity of labourers. In the several parishes, regular services are held not only in the churches but also in not less than sixty schoolhouses, Orange halls, town halls, or other buildings suitable (or unsuitable!) for the purpose—sometimes with the assistance of lay-readers, but in most cases by the several clergymen single-handed. Hence, in twenty-seven years the number of distinct congregations in the

Diocese has grown from about 100 up to some 270—thus supplying the means of grace to at least 30,000 more people than in 1862. This shows substantial progress towards overtaking the enormous arrears of work which confronted the Bishop at his consecration.

The Diocese began with a staff of fifty-five clergymen, soon reduced, however (as shewn above), to forty-eight. The present number is 128, viz., 116 priests and 12 deacons, of whom eight are superannuated or on leave, and 120 in active service. Of these, seventy-eight received their deacon's orders, and seventy-one their priesthood, at the hands of Bishop Lewis. Some forty or fifty other clergymen ordained by him are now at work in other Dioceses. During twenty-seven years, up to June 16th, 1889, at 851 confirmations 28,266 persons have been confirmed, of whom 25,613 received at the same time their first communion. In the preparation of these candidates great care has generally been exercised, so as to call forth, again and again, from the Bishop warm expressions of commendation of the practical work of the clergy. The effect of the teaching thus imparted is seen in the more elevated tone generally prevailing throughout the Diocese, in the increasing number of communicants in the several parishes, and in a more intelligent appreciation on the part of her children of the Church's position and rightful claims. In his charge to the Synod in 1883, the Bishop discussed at some length the state of the Church, with special reference to the somewhat disheartening revelations of the census of 1881, and pointed out the real cause why the Church, not only in the Diocese of Ontario, but throughout the whole Province, has not kept pace with the growth of population. After shewing how large a proportion of those returning themselves as members of the Church must of necessity lie outside of the range of the ordinary work of the clergy—how large a territory still remained to be occupied by the Church—he added:

“There is food for reflection here, and a trumpet call for more missionaries and larger donations to our Mission Fund.” The Bishop then shewed how little cause there was for surprise at what the census had revealed, the result being simply what anyone who knew the facts of the case must have been prepared for.

“In the generation now passing away, a very large number of the old settlers, while never attending the Church’s services, for the best of all reasons—that there were none to attend—and though attending other religious services, yet always called themselves and their families members of the Church of England. That generation has either passed, or is passing, away, and the rising one, through our neglect to provide them with the ministrations of religion, have no hesitation in calling themselves by the name of the denomination that has come to their relief.” But though the Church has sustained great losses, she is not without her compensating gains. “The lines of demarcation between the Church of England and other bodies,” said the Bishop, “are more definite than they used to be. We have fewer heterogeneous and fewer nondescript Churchmen now-a-days, and this is by no means a total loss. For my part, I do not estimate the strength of a Church by its numerical superiority, but rather by the intensity of the conviction with which her members hold to her doctrines. That intensity is, thank God, growing apace; and if we have lost our relative position with other religious bodies, as the census, in its approximation to the truth, tells us, yet on reviewing the state of the Church in the Diocese since my consecration, more than twenty-one years ago, I see no cause for despairing but rather for hope. At that time, defections from the Church were a matter of every-day occurrence. The tide has now set the other way. Five per cent. of all those confirmed by me in the last twenty-one years were converts to the Church, and very many of them persons of rank and intelligence, who knew why they became Churchmen.” Hence, when it is considered how large a number have been confirmed and become communicants, “we must see that our proselytes have been numerous, and that the Diocese has not

been without vitality." I cannot forbear adding the solemn and weighty words with which the Bishop closes the subject. "I confine my remarks to the outward and visible state of the Church. God alone can know its inward and spiritual state, but there is much in the present outlook of the Christian Church to alarm us into more earnest work for Christ. When the powers of agnosticism and destructive criticism are abroad, it does not become us to claim as an offset against them the wonderful revival in the Church for the last forty years, but to take as our watchword, 'Nothing has been done while there remains anything to do.'"

It only remains to indicate as briefly as possible some very striking material evidences of the revived life of the Church in the Diocese of Ontario, in addition to those moral and spiritual tokens of progress already adduced. To cite again the words of our Bishop: "In this, the poorest Diocese in the Province of Ontario, our laity are quite as liberal and sympathetic as those of other and more wealthy Dioceses." There are no millionaire Churchmen within its bounds, consequently no large benefactions have ever been made to any Church object. By far the largest was the bequest of the late John Watkins, an earnest layman of Kingston, who by his will left \$15,000 for various parochial objects, and \$4,000 for the Mission Fund of the Diocese. Another more recent one is the LaBatt bequest of \$2,500, also for the Diocesan Mission Fund. Still another is the Gainford bequest for the same fund, the value of which has not yet been realized. Besides these, there have been a few bequests for local objects, such as the Macaulay bequest for St. Paul's Church, Kingston; the Baker bequest for the partial endowment of the Cathedral Curacy, and the Barrow bequest for the poor of the same parish. Apart from such benefactions, and the small endowments provided by the Crown for a few of the parishes existing in 1835, the entire work and advancement of the Church has depended

on and grown out of the voluntary contributions of the great mass of her people. In 1864, the Bishop said :—

“There are at this moment but four parishes in the Diocese where the clergyman does not derive a part of his income from the Mission Board, the S. P. G., or the Commutation Fund; these parishes being St. George’s (Kingston), Brockville, Napanee and Pakenham.”

At present there are thirty-eight parishes in this position, besides twenty-two whose incumbents are stipendiaries of the Commutation Fund, yet which would be self-supporting even if those clergymen were withdrawn. The remaining fifty parishes are more or less dependent on the Mission Fund, the majority of them being of comparatively recent date; but some of the older missions will soon relinquish their grants, so that the funds thus set free may be applied to the opening up of new Mission Fields.

If we bear in mind that the total contributions for all Diocesan objects (exclusive of the Episcopal Endowment Fund), for the twenty years previous to July, 1862, amounted only to \$1,229 yearly, or \$24,580 in all, we shall appreciate better the remarkable progress exhibited in the following statement :—

Diocesan Collections for Missions :

1862-5	\$13,521 76	
1865-8	15,784 33	
1868-71.....	20,254 94	
	<hr/>	\$49,561 03
1871-4	\$22,277 46	
1874-7	25,948 05	
1877-80.....	28,021 51	
	<hr/>	\$76,247 02
1880-3	\$29,074 36	
1883-6	33,346 74	
1886-9	42,421 23	
	<hr/>	\$104,842 33

Brought forward	\$104,842 33
Total Collections for Missions	\$230,650 38
Watkins' Bequest.....	\$4,000 00
La Batt "	2,500 00
	<hr/> 6,500 00
Sustentation Fund: Direct Contributions ..	9,326 87
Grand Total for Missions	\$246,477 25
Collections for other Diocesan Funds.....	55,049 18
Total Diocesan Collections during 27 years..	<hr/> \$301,526 43

Thus it appears that, while the average annual collections for missions during the first three years of the Diocese was \$4,500, the average annual collection during the last three years has been over \$14,000—more than three times as great; and that the whole amount raised for missions during the first twenty years of the Diocese was six times the total contributions of the previous twenty years; while the grand total for all purposes, during the whole period of twenty-seven years, is over twelve times as great. Taking also into consideration the large sums raised annually in each parish for the direct support of the incumbent, for current expenses, for local improvements, church building, etc., we are able more fully to appreciate the force of the Bishop's words quoted above, that "in this, the poorest Diocese of the Province of Ontario" (except, of course, Algoma), "our laity are quite as liberal and sympathetic as those of other and more wealthy Dioceses."

While, then, there is no ground for boasting; while we admit with much sorrow of heart that the Church in our Diocese has not yet overtaken the huge arrears of work left on her hands at her separation from the Diocese of Toronto; while we confess that much more might have been accomplished if all, to the very best of

their ability, had responded to the noble and inspiring appeal of their Bishop in his first charge to the Synod when he reminded the members with happy adaptation of the words of Nelson, that "the Church expects every parish to do its duty;" yet, considering what human nature is, considering how long a course of tutelage and training it requires to adapt members of an established and endowed Church to their new environment in a purely voluntary organization, considering how extremely rudimentary were all matters of Church organization and equipment twenty-seven years ago in even the oldest parishes—we may well feel encouraged at the progress already made, the victories already won, the substantial proofs meeting us on every hand of the firm foothold which the Church has obtained in the territory constituting the Diocese of Ontario, and especially at the accelerated growth which has marked these later years, and the activity and zeal manifested in the working of our several parishes. The co-operation of the laity in the practical work of the Church is no longer mere theory, but is welcomed and largely utilized in almost every parish, as well as in the more extended sphere of Synods and Diocesan Committees, where the business habits and knowledge of affairs gained in the school of daily experience are brought to bear upon, and made to minister to, the highest interests of the Church. There is particularly one branch of lay work which our Diocese can justly claim to have given birth to, and which has already assumed proportions quite beyond what its originators could have reasonably hoped for within so short a time, viz., the Woman's Auxiliary to the Board of Domestic and Foreign Missions, which began at Ottawa less than five years ago, and has already become one of the recognized and most useful agencies of the Church throughout this ecclesiastical Province. Above all can this Diocese point with pride to the action of its Bishop as that which first set in motion

one of the most hopeful undertakings of the age in which we live, one fraught with incalculable benefits to the Church of God, not only in this age but to all succeeding ages—the periodical assembling of the Bishops of the whole Anglican Communion in what are termed the Lambeth Conferences. So far back as 1864, in his charge to the Synod, the Bishop said :—

“There seems no reason why the Church should not become more and more consolidated, until a national council of the English Church, with representatives from every ecclesiastical province in the empire, should meet under the presidency of the Archbishop of Canterbury . . . which may God hasten, if it be indeed, as I believe it will prove to be, the surest means of contending earnestly and successfully for the faith once delivered to the saints.”

It was in the following year that the Bishop of Ontario moved at the Provincial Synod that celebrated resolution which, sent home to Archbishop Longley, was submitted to the Convocation of Canterbury, and finally led to the summoning of the first Lambeth Conference in 1867. The same statesmanlike grasp of the situation which inaugurated this great movement has made itself felt in the working of our own Diocesan institutions, especially in the incorporation of the Synod, and the formation of our highly representative Board of Diocesan Missions to which, under God, has been mainly due the successful prosecution of our missionary work. After his episcopate of twenty-seven years, our Bishop, still in the prime of life, looking abroad over his prosperous Diocese and beholding the measure of success with which his labours have been crowned, may well “thank God, and take courage.”

DISCUSSION ON THE PAPER.

The BISHOP OF ONTARIO, opening the discussion, spoke of the emigration of the people from his Diocese into Western Canada. Of 30,000 persons he had confirmed, so far as he could judge, scarcely 6,000 were now living in the Diocese. This would be

earlier
Synod
Charge
1860

very alarming but for the fact that a number of converts from other denominations were made. Nearly 5,000 from other denominations had been confirmed by him. There were also other influences at work adverse to the progress of the Church. The French population were creeping very rapidly into the counties of Prescott and Russell, and the former, almost wholly English-speaking forty years ago, was now becoming almost altogether French ; while the county of Russell was half French. The French were also coming rapidly into the counties of Gengarry and Carleton, so that the outlook in that respect was anything but pleasant. The outlook, however, was in one respect counteracted from the fact that Ottawa was growing enormously, and that the Church of England was more than holding her own there. His hope for the future depended upon the sub-division of the Diocese. The people of Kingston were of the opinion that the Church of England should be represented by a Bishop at the capital of the Dominion, and if that were done, he (Bishop Lewis) would feel that his twenty-eight years of the episcopate had not been without success.

Rev. SEPTIMUS JONES said that they had not yet fully accounted for the loss of membership compared with the increase of population. The reason was that in the early days of the country it had been impossible to place educated men over the country wherever there might be half a dozen families established. The Methodists had grasped the situation, and saw it was impossible to do what the Anglicans had attempted, so they picked out suitable laymen to do the work and conduct regular services of prayer, and as regularly ordained ministers went round from time to time, some kind of regular religious ministrations in these communities were kept up. People having nowhere else to go rightly went there. To devise a remedy was one of the most important and desirable objects the Anglican Church could set before it.

DIOCESE OF HURON, 1857-1889.

HISTORICAL SKETCH BY THE REV. CANON PATTERSON.

The afternoon proceedings began with the singing of the hymn, "Saviour, sprinkle many Nations."

Rev. Canon PATERSON, who was appointed by Bishop Strachan to his present charge, read a paper on the Diocese of Huron, covering its history from 1857, when it was created, to the present time. He said:

In the year 1792 Charles James Fox moved, in the British House of Commons, for leave to introduce a bill to repeal and alter certain Acts respecting religious opinions. During the debate on the motion, Edmund Burke used these remarkable words: "The Church has always been divided into two parts, the clergy and the laity; of which the laity is as much an essential integral part, and has as much its duties and privileges as the clerical members, and has its share in the rule, order, and government of the Church."

Although the orator had then before his mind a Church establishment, his words are applicable to the condition of things which now exists in the Canadian Church.

It had long been felt by its most thoughtful and experienced members, that if the Church in Canada were to succeed in its grand mission, and overcome the difficulties with which it was surrounded, if it were ever to secure for itself the favorable consideration of the people of this new country, and effectually draw forth the loving sympathy of its own adherents, it must possess thorough local self-government. The views of churchmen upon this point were clearly expressed by the unanimous reply in the affirmative to the question proposed by Bishop Strachan at a meeting of the clergy and laity of his diocese in the year 1851: "Shall we apply for permission from the Crown to hold Diocesan Synods?" After the subject had been

fully discussed, an Act was passed by the Provincial Parliament in 1856, and assented to the following year, enabling the members of the Church of England to meet for the management of all ecclesiastical matters including the right to elect Bishops.

The Diocese of Toronto then embraced the whole of the Province of Ontario, and the conviction had been for some time growing in the minds of all well-wishers of the Church, and was fully shared in by the Bishop himself, that the Diocese had become too unwieldy for the profitable supervision of one chief pastor. The necessary steps were consequently taken to raise an episcopal endowment fund for the support of the Bishop of each of the two Dioceses which it was proposed to constitute, one in the western, the other in the eastern section of the Province. A sufficient sum was soon secured in the western section to warrant further proceedings, and a new Diocese was set apart under the name of the Diocese of Huron, comprising the following thirteen counties : Brant, Bruce, Elgin, Essex, Grey, Huron, Kent, Middlesex, Norfolk, Oxford, Perth, and Waterloo. In July, 1857, a meeting of the clergy and laity resident within the bounds of the new diocese was held at London under the presidency of Bishop Strachan for the election of a Bishop. There were present forty-two clerical members and sixty-nine lay-representatives of the various parishes. The Rev. Dr. Cronyn, Rector of St. Paul's Church, London, was duly elected, and, upon his consecration by the Archbishop of Canterbury in the same year, the new Diocese was fully constituted. This was the first instance of an episcopal election in Canada.

In 1858, the first session of the Diocesan Synod was held under the authority of the Act of 1856, and a constitution was adopted.

The portion of the Province of Ontario forming the Huron Diocese contains 142 townships. It is situated

between the meridians 80° and $83^{\circ} 10'$ west longitude, and between the parallels 42° and $45^{\circ} 10'$ north latitude. It is bounded on the north, west, and south by the Great Lakes, and on the east by the county of Simcoe in the Diocese of Toronto, and by the counties of Wellington, Wentworth, and Haldimand in the Diocese of Niagara. Its northern, western, and southern boundaries are those of nature, but on its eastern side it is of a very zig-zag shape, the county of Wellington projecting nearly half-way across its centre. Should there be at any future time a subdivision or re-arrangement of dioceses in Ontario, it would be advisable that this inconvenient shape should receive the attention of the proper authorities.

In the year 1857, the facilities for railway travelling were limited chiefly to the southern portion of the Diocese. The northern section was but sparsely settled, and most of the roads in the townships were in a very unimproved condition. It was in view of this state of things and for the further reason that, of the fifty-seven rectories originally established in Upper Canada, only seven belonged to the Huron Diocese, of which but three were of any considerable pecuniary value, that Bishop Cronyn, in a conversation with the writer early in 1858, made the remark, "they have given us the fag-end of the Diocese." But the good Bishop could not have anticipated in their extent and variety the material improvements which took place in his own lifetime, much less those which have marked the progress of thirty-two years. The primeval forests have given way to well cultivated farms, towns and villages have sprung up with surprising rapidity, and railways now intersect the territory to such an extent that there is scarcely a town of any importance which does not possess a railway station.

The more moderate climate of the western section of the province, the fertility of the soil and the comparatively small area of unproductive land within its bounds, largely

contributed to its rapid growth in population and wealth. These manifest advantages had, from year to year, attracted to the Diocese large numbers of immigrants, not merely from the United Kingdom, but also from Germany.

Here it may not be out of place to furnish a few statistics showing the material progress of the Diocese within a quarter of a century from the date of its establishment. And if a comparison with other Dioceses will tend to a clearer presentation of the truth, such comparison will not be regarded as invidious by those who are of the same household of faith. Rather will it recoil upon those possessed of greater advantages in means and numbers, if it can be shown that, through apathy or indifference, they have failed to turn those advantages to the best account in the highest and holiest of causes, the cause of God and His truth, and have been slack in their warfare against the great confederacy of evil arrayed against the Church which Christ purchased with His precious blood.

In the year 1857, the total population of the Huron Diocese, as nearly as can be ascertained, was 360,000, of whom it is estimated that 70,000 were adherents of the Anglican Communion. The census of 1881 furnishes the following results which, for convenience, are tabulated :—

<i>Dioceses.</i>	<i>Total population in 1881.</i>	<i>Ch. of England returned as.</i>	<i>Extent sq. miles.</i>
Huron.....	719,901.....	118,757.....	9,604
Toronto	454,637.....	107,553.....	7,112
Ontario	421,354.....	79,242.....	9,067
Niagara	250,718.....	50,088.....	3,000
Algoma	47,524.....	10,899.....	....

If we assume the ratio of increase since 1881 to have been the same throughout the Province, it will appear that the Diocese of Huron contains a larger general population than that of Toronto and Niagara combined, and also a slightly larger population than the united population of Ontario, Niagara, and Algoma. From other sources of

information it has been ascertained that the five northern counties of the Huron Diocese, viz., Waterloo, Grey, Huron, Perth, and Bruce, are more populous by 50,000 than the Diocese of Niagara.

It will also be noticed that Huron contains a larger church population than Toronto and Algoma, and nearly as large as the Dioceses of Ontario and Niagara if united. An exception from these figures must be made in the case of Toronto, on account of the astonishing increase of the city within the last few years. There is little doubt, however, that much of that increase was included in the present suburbs in 1881.

If from population we turn to material wealth, the following comparison founded upon facts gleaned from reliable sources of information is interesting:—

Assessed value of property in 1879—

Huron	\$226,731,018
Toronto.....	169,099,797
Ontario.....	94,255,822
Niagara	79,859,119

From which it appears that the assessed value of property in the Huron Diocese, a decade ago, was one-third greater than that of Toronto, and nearly one-third greater than that of Niagara and Ontario. The value of property in its five northern counties already mentioned exceeded, in 1879, that of the Diocese of Niagara by \$20,000,000.

It will still further assist in conveying a more correct idea of the material progress of the Huron Diocese, to place on record the following statistics extracted from the Canadian Almanac for the present year (1889), even though comparisons be once more resorted to :

	<i>Incorporated Cities.</i>		<i>Towns.</i>		<i>Villages.</i>	
Toronto....	1	.....	12	.....	37	
Huron.....	4	.....	27	.....	58	
Ontario....	3	.....	9	.....	28	
Niagara....	3	.....	8	.....	23	

But whilst the growth of the Diocese of Huron in wealth and population has been unsurpassed in any section of the country, the progress of the Church within its borders specially invites our attention, And if the parent Diocese of Toronto shall see fit to-day to present its congratulations to its first-born, on the attainment of its majority, those congratulations will be an evidence that the bonds of spiritual affinity remain unbroken, and that the current of Christian feeling cannot be checked by territorial separation, but must flow on with ever increasing force and volume, until it reaches the whole brotherhood of the faith.

When Dr. Cronyn received his commission as Bishop there were forty-three clergy in the Diocese, but of these only forty were in active service. Nearly all the clergy at that time received a large portion of their stipends from the Commutation Fund. This fund originated in the commutation by the clergy of their claims upon the Clergy Reserve Fund. Of the original claimants upon that fund only six survive, and of these only four reside within the diocese. The number of parishes and missions was forty-six, and there were fifty-nine churches in which Divine service was conducted. The regularly organized parishes were situated chiefly in the southern and central counties of the Diocese. The more important parishes were London, Windsor, Brantford, Chatham, St. Thomas, Sarnia, Simcoe, Woodstock, Stratford, Goderich, London Township, Galt, and Paris. The northern portions of the Diocese were almost wholly destitute of the ministrations of the Church, there being but one parish, viz., Owen Sound, in the vast tract of country between Stratford and the Georgian Bay. The increase of the number of the clergy in the earlier years of the Diocese was mainly owing to the assistance granted by the Propagation and the Colonial Church and School Societies. But Dr. Cronyn was convinced that assistance from those sources would not be continued for many years. Accordingly, a Church Society was formed,

chiefly for the purpose of obtaining voluntary subscriptions towards the support of missionaries. But in addition to this, the establishment and endowment of Huron College, with the assistance of Dean Hellmuth, the creation of a Clerical Sustentation Fund, and the settlement of the pecuniary claims of his Diocese upon the older Diocese of Toronto, marked the period of his episcopate.

In view of the difficulties which the Bishop was compelled to encounter, arising from the spiritual destitution of the Diocese, and the limited means at his disposal to supply that deficiency, as well as from the poverty of the settlers in the more remote townships, the growth of the Church during the fourteen years of his administration was indeed remarkable. Uninfluenced by selfish considerations he devoted his great abilities and his consummate tact to the advancement of the best interests of the Church. He was himself the ablest advocate in his Diocese of the claims of the Church Society upon the liberal support of all the members of our communion. In two years, (1860 and 1862), and in the course of the last year of his active services, when his health was rapidly failing, he attended thirty missionary meetings, preached 213 sermons, visited sixty-seven congregations in ten counties, and confirmed large numbers of candidates, and, in the discharge of these duties travelled 9,355 miles. In 1871 when, from increasing infirmities, he was obliged to ask for the appointment of a coadjutor, the number of the clergy had increased to ninety-three, of parishes and missions to eighty-eight, and of churches to 142. He had ordained seventy-eight to diaconate, and advanced sixty-seven to the priesthood. The new parishes and missions established during his official term were, for the most part, situated in the northern and north-western townships of the Diocese. Of these the chief were Walkerton, Southampton, Kincardine, Durham, Meaford, Holland, Clarksburg, Wingham, Exeter, Seaforth, Dungannon, Listowell, Millbank, Kirkton, Nissouri, Petrolea, and the parish of Christ's Church, London.

Bishop Cronyn was called to his rest in the autumn of 1871, and the coadjutor Bishop, Dr. Hellmuth, who had been consecrated in the same year, succeeded to the oversight of the Diocese.

Dr. Hellmuth had been brought up in the Jewish faith, but he embraced Christianity in 1841, at the age of twenty-four. For the space of eight years he was professor of Theology in Bishop's College, Lennoxville. Upon his removal to London he became Archdeacon of Huron and Principal of Huron College, and subsequently Dean of Huron and Rector of St. Paul's Cathedral. Possessed of immense energy, great administrative ability, and a profound knowledge of human nature, he had no sooner assumed the charge of the Diocese than he took the necessary steps to acquaint himself with its still pressing wants; and he soon discovered that there were many townships wholly unsupplied with the means of grace. As a move in the right direction, for the better management of the funds of the Church Society, from which the missionary clergy received a portion of their stipends, the union of the Church Society and the Synod was effected in 1874. From that date all Church funds were administered by the Synod as the representative body of the Church, through a committee annually appointed, called the Standing Committee. Notwithstanding the great monetary stringency which existed in the country from 1873 to 1878, the Bishop was enabled to report an increase of forty-two clergymen, fifty-eight churches and missionary stations, thirty-one parsonages, and 4,520 communicants, during the twelve years of his term of office. Within that period also he had ordained seventy-six Deacons and seventy-two Priests.

It would be unfair to Bishop Hellmuth to pass over in silence his devotion to the cause of education. In addition to the important services he rendered in connection with Huron College, the zeal and liberality which led to the establishment of the Ladies' and Boys' Colleges in the city

of London will not soon be forgotten in the western section of the Province. And there is little doubt that, over and above their literary results, these institutions have been the means under God, of bringing the claims of our Church before many youths of both sexes, who had been attached to other forms of faith, and finally of inducing them to accept her teaching and enrol themselves amongst her members.

Bishop Hellmuth resigned in 1883, and was succeeded by the present Diocesan, Dr. Baldwin. Previously to his election by the Synod of Huron, he was Dean of Montreal, and Rector of Christ's Church Cathedral, in that city. He had been ordained deacon and priest by the first Bishop of Huron, and he laboured for some time in the Diocese of Huron over which he was subsequently called to preside.

With few equals as a preacher of the Gospel of the grace of God, and with no superiors in earnestness and devotion to the high and responsible duties of his office, Bishop Baldwin entered upon his work with all the essentials of diocesan machinery ready to his hand. In the several charges which he has addressed to the representatives of the Church in Synod assembled he has followed the example of his predecessor, and with burning eloquence and convincing argument has brought before them the still pressing needs of the Church in the Diocese and the corresponding duty of all her members to practise increased liberality and self-denial in their efforts for the advancement of the Redeemer's kingdom. Nor have his thrilling appeals been barren of results. During the six years of his occupancy of the See, Bishop Baldwin has ordained thirty-eight candidates to the diaconate, and advanced thirty-four to the priesthood. He has confirmed 8,268 persons, opened thirteen new churches, and consecrated fourteen. From his untiring zeal and devotion to the Master's cause, his past record of faithfulness in the discharge of his episcopal duties may

be regarded as a harbinger of still greater and more enduring results in the future.

The returns show that the sum total of collections in aid of the funds of the Church Society, from the parishes within the bounds of the present Diocese of Huron, before its separation from the Diocese of Toronto, was, in 1857, \$4,683; whereas the amount of voluntary contributions during the fifteen years of separate diocesan existence, viz., from 1860 to 1874, was \$136,856, being an average of \$9,123 each year. For the fifteen years from 1874 to 1889, the total amount of voluntary contributions for diocesan purposes was \$214,898, shewing an average annual amount of \$14,326. These statements point to the inference that some progress has been made in the practical carrying out of the voluntary principle.

Upon the Incorporated Synod of the Diocese was conferred the entire control and management of all the property of the Church Society. Clothed with such extensive powers, the Incorporated Synod adopted the constitution and canons of the Synod of 1858, and the by-laws of the former Church Society, with such additions and modifications as from time to time were rendered necessary by the varying circumstances of the Church. The present constitution of the Synod requires the annual appointment of an Executive Committee, consisting of thirty clerical and thirty lay members whose duty it is, under the presidency of the Bishop, to administer all the funds and property of the Synod, and generally to exercise all the functions of the Synod except those of a legislative character. From the members of the Executive there is appointed annually a committee called the Maintenance and Missions Committee—with the Bishop as chairman—whose duty is to assess all the parishes in the diocese for such sums as they are deemed able to give towards the support of their clergymen. This legislation, there is little doubt, will have the effect of increasing the number of self-sustaining parishes.

Here it may be proper to refer to the leading funds administered by the Executive Committee.

Upon the secularization of the Clergy Reserves, the portion of the Commutation Trust Fund received by the Huron Diocese, in accordance with the Toronto award, was \$266,204. The investments on account of that fund now amount to \$282,809. The Diocesan Sustentation Fund now stands at \$48,969. Now, the interest of the Commutation and Sustentation Funds, and of the Mission Fund investments, together with the quarterly collections from the parishes, form what is termed the Clergy Maintenance Fund. From this fund the Clergy, with the exception of those who are in self-supporting parishes, receive grants according to a graduated scale of salaries determined by the period of active service in the Diocese. But, in deciding upon the grant to each clergyman, the amount for which his parish is assessed is first taken into account and made the basis of the grant. There are at present (1889), sixty-six of the Clergy recipients of grants from this source.

The amount assigned by the Toronto award to the Huron Diocese, as its share of the Widows and Orphans' Fund of the old Church Society of Toronto, was \$8,308. That fund now amounts to \$60,315. There are now (1889) twenty-eight beneficiaries upon this fund.

A sketch of the Huron Diocese, however brief, must contain some reference to the aborigines of the country. According to the returns from the Indian Department for 1887, there are in the Province of Ontario 17,479 Indians of various tribes. Of that number, there are 7,106 resident within the Diocese of Huron, and of these 1,918 are professed members of the Church. For their accommodation there are twelve churches. There are three native Indian clergymen in the Diocese, of whom only one is paid by the New England Society. The rest receive their salaries from local sources, supplemented by the funds of the Diocese.

It will tend to give a more correct idea of Church progress in the Huron Diocese since its establishment, if a tabular view be presented of its present condition :—

	1889.
Number of Parishes and Missions now existing	225
Number of Clergy on the roll 137, but of these engaged in active service	128
Number of Churches [stone, 9 ; brick, 111 ; wood, 122].....	242
Value of Churches.....	\$791,182
Seating capacity of Churches.....	55,414
Parsonages [in 1871 only 34].....	73
Value of Parsonages	\$157,969
Total voluntary contributions for Parochial objects, inclusive of Incumbent's Salaries	\$134,424

It must be observed that while large numbers of candidates for the ministry have been ordained in the Diocese, many have from time to time left the Diocese for other fields of labour. As regards the present parishes, many of them, as well in the more populous centres as in the rural districts, are sub-divisions of larger parishes. For instance, six parishes now occupy the territory embraced in the original parish of St. Paul's in the city of London. There are two parishes in each of the following places, Brantford, St. Thomas, Chatham, and Stratford.

In conclusion. The progress of the Church in the Diocese, if it has not been as great as we could have desired or might have anticipated from its many advantages, has at least been such as to call forth our deepest thankfulness to the great Head of the Church for unnumbered tokens of His favour in the years that are past, and to inspire us with courage for the prosecution of the work that lies before us in the future. God's perpetual presence with His Church is the source of her strength and the pledge of

her final victory over the powers of darkness. And her doctrines form the bulwark of defence to her children against the inroads of the numerous erroneous opinions that are so prevalent in our day. Let the members of the Church in these five Dioceses cling with undaunted faith and inflexible resolution to the great deposit of truth which the historic Church of England has received from past ages; and He, who is the Truth as well as the Life, will not forsake her in her earthly trials: and she will share in His triumphs in that greater Jubilee when God shall be all in all, and the "Kingdoms of the world shall be the Kingdom of His Son."

An interesting discussion on this paper followed.

The Rev. A. J. BROUGHAL pointed out that Huron was the largest Diocese in the Province, and asked if there had been any talk of subdividing it, thus increasing the Episcopate.

BISHOP BALDWIN replied that he would be glad when it became possible to divide the Diocese, as he could not keep up with the work which it entailed, as it was too much for one man. They did not at present see how a sub-division could be affected, but they would strive to bring it about in the near future. There were two names omitted from the paper just read, which he felt called upon to supply. One was, the name of Archdeacon Marsh, and the other, the name of his esteemed friend, Canon Paterson, who had been in the Diocese for the long period of 37 years. He would like to put before them four principles that he felt should be followed: The first principle was, that in the arrangement of parishes the work should be greater than the man. Their great mistake was, that they made the man greater than the work. The Methodists, Roman Catholics, and other bodies, when they found a man ruining a cause, sacrificed the man; but the Church of England would keep a man in his place when every one knew that he was scuttling the ship. When it is proposed to move such a man, the

outcry was : " He has vested rights "—vested rights, indeed, to scuttle the ship ; and they only looked to these rights when a man was ruining the Parish. In the second place, he gave it as his opinion that the parochial system has killed many Churches by making them solely for the rich. They wanted an end to the pew system as soon as possible. The minister often seemed to have the idea that his services should be wholly confined to the pew members of the Church. They wanted men of a different stamp from these. In the third place, he believed that a perfect system of rotation would be for the good of every Parish. They saw many Rectors who had apparently outlived their usefulness in the Parishes to which they were attached, and had indeed run out their welcome. Let them have anything else, he said, but stagnation. Every Parish wanted a sort of earthquake each month at least to wake it up. Anything is better than a dead level. A congregation that has a Demosthenes to preach to, it is all the better to have a stumbling brother come in now and then. The whole of nature cries out against stagnation ; and he urged that the Church of England should adopt some system of rotation. The fourth principle was, that they wanted men who will carry the Gospel outside the Church, and bring in those who do not come of themselves. They wanted in the Church of England a ministry baptized of the Holy Ghost, who would go into the highways and the bye-ways, and bring into the fold the straying members of the flock. He hoped that in this Jubilee year of the old Diocese of Toronto they could offer to the King of Kings many newly-consecrated hearts.

Canon ALLEN, of Cavan, thought that the parochial system was more calculated to counteract the congregational system, than to produce those evils to which the Bishop referred. Men had left their altar for others, and not because of the incapacity of the minister. Much of the state of affairs they deplored was due to the unfortunate preference of many people of the Church for other modes of worship.

Rev. Dr. LANGTRY would like in the future to see careful consideration of the question of " vested rights " which had been introduced by the Bishop of Huron. They would have to set themselves to remedy the evils resulting from men holding on to

their Parishes, whether or not they were affording them spiritual nourishment.

THE BISHOP OF TORONTO thanked his brother of Huron for laying down the principles which he had mentioned. In speaking of the parochial system the Bishop of Huron evidently did not use the expression in the sense in which he (Bishop Sweatman) understood it. The Clergymen of the Diocese, he was sure, regarded every individual soul within the limits of their Parishes as their parishioners.

THE DIOCESE OF NIAGARA.

BY REV. CANON READ, D.D.

Although sensible that little can be said upon the subject of which I am permitted to address this large and important assembly, inasmuch as a Diocese which has not yet completed its fifteenth year does not afford much material; yet I gladly accepted the duty assigned to me by the Lord Bishop of Niagara to present this report, considering it a great privilege to bear the smallest part in a movement intended to record the memory of, and do honour to the illustrious prelate who first occupied the Episcopal chair in this great city, and who for many years before his consecration had been the leading spirit in the Church of Upper Canada, and, I may add, in the public councils of the Province.

The name of the pioneer Bishop is still held in deep reverence and affection in Niagara, as in all the wide field of his arduous labours.

For several years previous to the separation of Niagara the subject of setting off a western Diocese had frequently been brought forward in the Synod of Toronto, committees had been appointed, and their reports discussed. It was generally felt that the territory was too wide-spread for

the supervision of one man, even under the care of the indefatigable Bishop who then presided over it.

In the western portion it was thought that increased missionary zeal would be produced by division, and that the city of Hamilton would be awakened to greater life and energy when it became a Church centre, the residence of a Bishop, and the meeting place of its own Synod; this hope at least has not been disappointed, as we hope to shew.

In 1874, the question was definitely brought before the Synod of Toronto, and, after careful discussion, it was decided to form a Western Diocese, to consist of six counties, viz., Lincoln, Welland, Haldimand, Wentworth, Halton, and Wellington. These counties had previously formed an archdeanery of Toronto, and, according to the census of 1881, had a population of 250,000, with a Church of England population of over 40,000, and covered an area of 3,000 square miles.

A Provisional Committee was appointed by the Synod of Toronto, consisting of all the clergy and lay delegates resident in the counties to be set off, to make all necessary arrangements. This being done, and the Lord Bishop of Toronto having signified his consent, the house of Bishops, on the 12th February, 1875, proceeded to set off the new Diocese. On the summons of the Lord Bishop of Toronto, the clerical and lay delegates met in the city of Hamilton, on the 17th March, for the election of a Bishop. There were present fifty-one clergy and ninety-one laymen, representing forty-four parishes. The Rev. Thomas Brock Fuller, D.D., and D.C.L., on whom the choice fell, was ordained deacon in 1833, priest in 1835, by Bishop Mountain, of Quebec, and was consecrated as Bishop of Niagara, by the Metropolitan, in the city of Hamilton, on the 1st May, 1875.

After the declaration on day of election, the Synod, in accordance with the wish of Bishop Bethune, selected Niagara as the name of the new Diocese. In concluding

the proceedings, the Bishop expressed, in kindly and affectionate terms, his deep regret at the severance of old friends among the clergy and laity, and his earnest prayer for them and their Bishop in the new position they were now to occupy. His Lordship's words found an echo in the hearts of many whose lot was in the new Diocese. The interests of the Church had led them to seek this result, but the inevitable consequence was, their separation from those with whom they had long taken sweet counsel. It will not here be necessary to dwell upon the settlement and division of funds, which, after several conferences of the joint commissioners of Toronto and Niagara, were agreed upon.

For ten years, Bishop Fuller continued to preside over the Diocese with that indefatigable energy which marked his whole life, especially towards its close when, for several years, he suffered from great bodily infirmity, which he never allowed to stay his work, or the vigour of his administration. He truly died in harness on 17th December, 1884.

At a meeting of Synod held in the school house of Christ's Church Cathedral, Hamilton, on the 27th January, 1885, the Rev. Charles Hamilton, D.D., was elected to fill the vacant see. The new Bishop was consecrated at Fredericton by the Metropolitan of the Province of Canada, on 1st May, in the same year, and immediately entered on his high and sacred office. It is now our sincere prayer that with the Divine blessing on his lordship's energetic, loving rule the Diocese may long continue to prosper in every good work, for the promotion of the Church's influence, and the extension of the kingdom of Christ.

In estimating the progress which the Church has made, anything peculiar in the condition of the country should fairly be taken into the calculation. As British subjects wherever our lot is cast, we do rejoice in everything which extends the power, the prestige, the intellectual improve-

ment, and the Christianizing influence of our mighty and glorious empire. As British Canadians we look with unmingled satisfaction at the wonderful and rapid growth of our great Dominion, extending from ocean to ocean, with the irrepressible steam horse carrying settlers from shore to shore. While the great north-west which so lately was almost a *terra incognita*, is now traversed by eager speculators. The occupied territory a few years since measured by tens is now computed by thousands of miles, showing along the line cities growing up with greater rapidity than villages had done in old Canada. Ontario has no doubt, in many ways benefited by this extension. How much its population has increased we will not stay to enquire, but judging from that part of the Province in which the Diocese of Niagara is situated, we should not judge that the gain is very large.

This Diocese, though lately constituted, is not a new territory, therefore could not be expected to spread its settlements very widely. It is true that many desirable and a few wealthy emigrants have left the beaten path to settle among us in Niagara, but a large number of our own people, younger members of old families, are leaving their native homes, following the western stream, in search of more ground, more room in the new country, so that if the balance was drawn, it would hardly be in our favour in this respect. We must, therefore, be satisfied to rejoice in the advance of the dominion rather than in local improvement, and must on this account be contented if Church work in the rural parts has not been carried on as rapidly as we might otherwise have hoped for, and must be thankful if it has kept pace with other things.

When the circumstances are thus considered there seems to be sufficient cause for the grateful acceptance of the progress which the Diocese has made during the short period of its existence.

The following statistics are founded on the best inform-

ation which could be obtained, and are believed to be substantially correct. For want of knowledge some improvement may have been overlooked, but nothing is overrated.

When the Diocese was constituted there were forty-six parishes and fifty-one licensed clergymen within its bounds; since then there has been an increase of thirteen parishes and seventeen clergy in active service. During the same period twenty-five churches have been built, many of which were consecrated at the time of opening. There are also a good number in course of erection at the present time; others have been enlarged and improved.

There are now over forty parsonage houses in the Diocese, at least thirteen of which have been built or purchased during the time we speak of.

In the city of Hamilton, where there has been a most satisfactory improvement in church life and zeal, three churches and one parsonage have been built. The Church's increase has kept pace with, if not exceeded, its material advance. In 1875 there were only twenty parishes in the Diocese which did not look to the Mission Board for help, now there are forty-two, and twenty-three new stations have been opened for public worship. About 17,500 have been baptized into the Church, among whom were a goodly number of adults, and a large number of these had been brought up outside of its pale.

About 11,000 persons, young and old, have received the apostolic rite of confirmation. On this point accurate information is more readily obtained than on some other subjects of importance, and perhaps the number confirmed affords the surest indication of the Church's progress or decrease. The average for the last four years has been 1,000 each, which is much higher than for any other period since the foundation of the Diocese, and it is worthy of note that at least twenty per cent. of those confirmed came from without the ranks of the Church.

As nearly as can be estimated there are now 7,000 communicants, and here especially we may say the number is certainly not overstated. No means has been found of discovering how many there were fifteen years since, but it is safe to say that the number has doubled since then.

Through our beautiful and impressive marriage service 6,730 persons have been joined in the holy bonds of matrimony. On this subject we have special cause for thanksgiving, that this all important sacred union, so closely connected with the happiness and social condition of professing Christian people, representing to us the union which is between Christ and his Church, is still regarded in our country, as well by the civil as the ecclesiastical law, as a sacred bond to be celebrated by religious rites, thus marking its Divine institution and never ceasing obligation.

We may also regard with feelings of thankfulness the steady increase in the clergy list, the number is becoming more adequate to the needs of the population among whom they have to labour, enabling the Bishop to extend the ministrations of the Church to hitherto neglected parts of the Diocese.

The growth of the Church at home is ever stimulated by the interest taken in the missionary cause. And here again we are pleased to note improvement. During the first seven years of our separate existence there was contributed for missionary purposes, widow and orphan, and divinity student's fund \$42,330. During the second seven years for the same objects \$49,235.

If our contribution to foreign missions are not large they are steadily increasing, and a deeper interest is being manifested. We must also take into consideration the large sum annually raised for church building and other parochial objects.

When we turn to the Church's inner growth and development, we believe that we can observe much to encourage us. There are, on the whole, fuller churches, larger and

more frequent attendance at the Holy Communion, and greater numbers offering for confirmation. The Woman's Auxiliary has been established in the Diocese, many parochial branches have been formed, and the number is steadily increasing, thus securing the pious work of Christian women in the Church's efforts to relieve the bodily as well as spiritual wants of the far off and hitherto neglected.

The benefit of work accomplished or victories won is but a momentary thing—a mite in immensity,—unless the effect is to stimulate every member of the Church militant to work, and fight, and pray more earnestly in the name of the Lord and for the glory of His Kingdom.

After the few remarks by the BISHOP OF TORONTO on the paper just read, he asked the Bishop of Algoma (in the absence of an appointed representative from his Diocese) to favour the conference with some particulars regarding his Diocese.

5. J. J. J. The BISHOP OF ALGOMA kindly responded, and in the absence of the Clergyman appointed for the purpose, gave a verbal statement of the general condition of his Diocese. He said :

Prior to its creation as a separate jurisdiction, it had formed part, as was well known, of the Diocese of Toronto. During this earlier period of its existence, its population consisted chiefly of Indians, the whole being found mainly at such points as Prince Arthur's Landing, (now Port Arthur), Sault Ste. Marie, etc. Among the names of clergy most prominently connected with it at this time were those of Bishop Strachan, who had travelled extensively through its wilds ; the Venerable Archdeacon McMurray, Venerable Archdeacon Brough, and the late Dr. O'Meara, both of whom were still remembered in Manitoulin Island. The Algoma district was first created a Missionary Diocese by the Provincial Synod of 1873, its first elected Bishop being the Rev. Canon DuMoulin, the present honoured

rector of St. James's Cathedral. On his declination, the Church's choice fell on the Rev. J. D. Fauquier, incumbent of Zorra, near Woodstock; and during the eight years of his episcopate the number of the clergy increased from seven to fourteen, and that of Church buildings from nineteen to forty-two. But the good Bishop's faith and patience were sorely tried by a combination of difficulties, such as the vastness of the area to be traversed, (the original territory having been enlarged by the addition of Muskoka, Parry Sound, and a part of Nipissing), the lack of railway and other facilities for travelling, the scantiness of funds placed at his disposal, the anxiety which pursued him through all his journeyings in connection with the health of his wife, who for long years had been a confirmed invalid, and, last, but not least among his trials, the fact that he himself suffered from a most painful, internal disease. All these weighed heavily on the first Bishop of Algoma, till in December, 1881, he was suddenly called to lay down his burden and his life together, and in a moment, entered into rest. Six months afterwards he himself was summoned by the Provincial Synod to the oversight of the Diocese, and he entered on it to find his predecessor's name familiar as a household word, wherever he went, and his picture hanging on the walls of hundreds of its lowliest log-houses. He regretted to say that not a solitary document had come into his possession from the representatives of the late Bishop, giving him any information as to his official acts, whether ordinations, consecrations of churches or cemeteries, or confirmations. The story of the Diocese, however, since his own election, was too well known to need repetition. Its area was about 48,000 sq. miles, and its population, approximately, 85,000. With the exception of a few business men at two or three centres, the people were too poor to maintain the Church by their own unaided efforts. Manitoba and the North-West were drawing away a large number of the farmers, nor

did he blame them in many cases for yielding to the temptation. Many more would follow if they could, but not a few were tied hand and foot by mortgages which must inevitably end in foreclosure. The mineral resources of the country were, however, being developed : silver mines being worked near Port Arthur, and copper, with nickel, all round Sudbury, with very successful results. During the past seven years, the number of the clergy had increased from fourteen to twenty-six, two of whom occupied self-supporting parishes, the others deriving their stipends from local contributions, grants from English Societies, and the offerings of the Canadian Church through the Mission Board. Twenty-three Churches had also been built, the entire indebtedness on which would not amount to more than \$1,000. Over and above the poverty of the people, one of our greatest difficulties lies in the profound ignorance of the majority of our people on all questions of Church history and teaching ; they know next to nothing of the Church's distinctive doctrine, and hence lie easily open to the inducements offered by other communions to cast in their lot with them. The Church in England was largely responsible for this, in leaving her children so unable to give a reason for the faith that is in them : hence the importance of our Sunday School work, which, however, had frequently to be entrusted to very poorly qualified teachers and superintendents, the clergyman's Sunday duties being too heavy to permit of his giving them any supervision.

The organization of the Diocese was very simple. There was as yet no Synod, its place being taken by a triennial council composed of the Bishop and Clergy. The question of the admission of the laity was not yet determined.

By a special canon, passed in the Provincial Synod of 1886, and confirmed last year, Algoma will be represented in that body, in 1892, by two clerical and two lay delegates, until she organizes for Synodical action, and so falls into

line with the other Dioceses in the question of representation.

The Diocese is divided into four rural deaneries, and also into two Convocations bounded by French River, enabling the clergy to meet frequently during the interval between the triennial councils. One of our helps is *The Algoma Missionary News*, published monthly, and devoted entirely to the diffusion of information as to the work being done in the Diocese.

With regard to our invested funds, that for the Endowment of the Diocese, *i. e.*, a permanent provision for the Episcopal stipend, has grown in seven years to something over \$35,000. The "Widows and Orphans' Fund," has now reached the sum of nearly \$13,000: nearly one-third of this was due to the energies of Canadian Church women in commemoration of Her Majesty's Jubilee. The "Church and Parsonage Building Fund" has much to do with the growth of the Diocese, but it has almost reached the vanishing point. A Superannuation Fund for infirm or disabled clergymen is also a crying necessity. Common humanity forbade the cruelty of turning adrift, without the means of support, a labourer who had spent his best years, as well as mental and physical powers, in the service of the Church.

There were other needs, however, besides the financial. These lie only on the surface—deeper far than this lie the questions of the adaptability of the Church's teaching and methods to the needs of a Missionary Diocese. And here there can be no difficulty, provided the cast iron rigidity of use, which may suit a refined and educated community, be not too severely insisted on. The Church of England needs, among other things, a little more flexibility in her methods. Let her adapt herself a little more readily to the varying exigencies of the hour by giving, for example, a little more elasticity to her services, where necessary, and she has nothing to fear from comparison with other bodies, in either moral or numerical strength.

The advantages she possesses for doing the work which her Great Head has entrusted to her are unquestionable—an apostolic ministry, a sound creed, two divinely ordained sacraments, a liturgy breathing the very spirit of primitive piety, as Adam Clarke bears witness,—these, with the “Lo, I am with you always,” are her equipment. Let her use it faithfully, remembering who has endowed her with it, and that “boasting is excluded,” and, in time, she will stand forth vindicated as having faithfully fulfilled her Lord’s commission.

At the close of this address,

Rev. PROVOST BODY said : That the one lesson they should learn from the Jubilee is, that the division of the old Diocese, and the increase of the Episcopate had been followed by the blessing of God ; and he believed that it was in the further increase of the Episcopate that they would find a remedy for the evils that now afflict them. The creation of more manageable Dioceses than at present is an object which all should strive for. He took his share of the rebuke to the mother Church in England made by the last speaker, for having sent out people not educated in Church principles. That rebuke had not been merited of late years, at all events, when the class of immigrants were found to be well acquainted with the principles of Church teaching. People would say this is a democratic country, and that the Church should be made more flexible and popular. But he asked them to look at the history of the Church of England before England had become a democratic country. Under the most monarchical forms of government in England the mother Church lost tens and hundreds of thousands by every conceivable form of schism such as they had in Canada to-day. The causes were precisely the same. They had no reason whatever to do anything else than take heart and work out that state of things in this country which had been done of late by the mother Church. Let them have still better churchmanship, and fuller appreciation of the great work of Jesus Christ.

Rev. Dr. LANGTRY said that he agreed with the Bishops who had spoken, but thought that on this occasion they should look

more at the reasons for encouragement. He had at the last Synod put on paper a proposal looking to the getting rid of the question of vested rights, which was working great mischief in at least some parishes. He had thought for years that some system of rotation should be devised, though he confessed that he could, at present, see no adequate system. Those who had had to do with missionary work would agree with the Bishop of Algoma, that they ought to make their system more flexible, while not surrendering a particle of its essence.

CANON ALLEN moved, seconded by Canon DAVIDSON, that those who had read papers be thanked, and that the papers be published in the Jubilee Volume.

THE BISHOP OF TORONTO, in presenting the motion, wished to express deep gratitude to God for what might be called the pronounced success which had attended the Jubilee of this Diocese, and of the consecration of the first Bishop. There was a great deal of anxiety, and a large amount of labour connected with the preparations for the celebration. At one time he had serious misgivings whether the Jubilee would be a success, or whether it would not be simply an exhibition of the want of unity in the Church. He was grateful to be able to say that all these misgivings had been dispelled, and the whole proceedings had been a pronounced success. The occasion had been marked by one or two events which had given it deeper interest. One of these was, the laying of the foundation stone of the new wing of Trinity College, and the other was, the meeting in connection with the Woman's Auxiliary to the Board of Missions. There had been manifestations of renewed life in the Church. He desired to thank the General Committee appointed by the Synod, and the Sub-committees, for the work they had done in making the Jubilee a success. Particularly was credit due to the Luncheon Committee. He had also to thank the various Choirs who had attended the services. The full and accurate reports of the proceedings and editorial comments which had been given by the Press, had added much to the public interest, and he wished to convey to the Press his cordial thanks. The proceedings had been conducted, not in a spirit of boastfulness, but as a humble

acknowledgment of God's goodness to the Church. He believed that the result of the Jubilee would be an infusion of new life into all branches of the Church's work. It would have been useless to have undertaken this movement if some good were not to result from the Jubilee. The different parties in the Church had been drawn closer together. They were able to say that those foolish, harmful controversies which were inconsistent with the true spirit of the Church, were now things of the past, and from the first had been nothing but a source of weakness—that though their individual views might not agree on all things, they were working together for the common cause of God. He felt that the troubles and weakness of the Church had passed, never to re-appear. The effect of this better condition of things must be felt throughout the whole Dominion, and must result in the greater usefulness of the Church in every branch of her work.

Votes of thanks were adopted to the presiding Bishop of Toronto, the visiting Bishops, and the Press, and the meeting adjourned until the evening, when the closing sermon would be preached by the Bishop of Algoma.

CLOSING SERMON.

BY THE RIGHT REV. EDWARD SULLIVAN, D.D., D.C.L.,
MISSIONARY BISHOP OF ALGOMA.

The text selected by the Bishop was :

“The Church of the living God, the pillar and ground of the truth.” 1 Tim. iii. 15.

The symbolism of this language can only be rightly interpreted in the light of the magnificent scene present to the Apostle's mental vision as he penned it. This was the temple built at Ephesus, the metropolis of Asia, in honour of “the great goddess Diana,” the architecture of

which entitled it to rank among the world's wonders. Four hundred and twenty-five feet in length, and two hundred and twenty in width, its foundations rested on vast sub-structures laid to an enormous depth in the marshy ground below, while its pillars, a hundred and twenty in number, each the gift of a king, formed long and spacious colonnades, open on all sides, and supporting above, horizontal entablatures, covered with bas reliefs, celebrating the glories of its patron deity. Very naturally the thought of all this splendor suggests to the Apostle the language he employs here in writing to Timothy, his son in the faith. In contrast with the material magnificence of this pagan temple rises the spiritual beauty of the Christian Church. That was the shrine of a false, pretended deity—this was “God’s house,” “the Church of the living God.” That was the rallying point of Asiatic heathendom, the dwelling place of lying fables—this was “the pillar and ground of the truth.” Nor in the two-fold designation is there any confusion of thought, any comingling of inharmonious metaphors. Each term has its exact place and definite meaning. St. Paul is here describing the relation between the Church as a living body, and the abstract truth of the Gospel, and he represents it as one not of chronological sequence, but of inner moral connection. In one sense the Church was before “the truth,” understanding by “the truth” merely the New Testament narrative. It was the Church’s final dictum that determined the canon of Scripture, old and new alike. But the Church was not before “the truth,” if we understand by this term the bright galaxy of historic facts, of which the Gospels are the record. These preceded the organization of the Church. The Church grew out of these facts as their natural and necessary consequence. Once called into being, the Church became the guardian of the truth from which she sprang, its keeper, witness, mainstay, its “pillar and ground,” sustaining it as a foundation would

the building resting on it, or a column the superstructure whose weight it carries. Without the "truth" the Church would have had no existence—without the Church "the truth" would have had no visible guarantee for its perpetuation. The two are therefore imperfect apart. Neither can exist without the other. What the framework of the body is to the immaterial soul that inhabits and inspires it—what the strong tissue of an artery is to the life blood that courses through it, that the Church is to "the truth," the defender of the faith, charged with the two-fold office, first, of guarding its purity, and next, of lifting it up before the eyes of an unbelieving world, for acceptance or rejection.

Neither my text nor the occasion demand of me any historical retrospect, such as some perhaps expect tonight. Indeed it would be superfluous. During the week now closing churchmen have been, with one consent, gazing backward into the past, reviewing the results accomplished, and the story of its successes is such as to call forth from every devout and reverent heart the exclamation: "What hath God wrought!"

You have been reminded here, and in periods aflame with the holy enthusiasm burning in the preacher's own soul, of the priceless heritage that has been yours, first as England's sons and daughters, members of that widespread Anglo-Saxon race to which, alike British and American, God's providence has manifestly entrusted the world's destinies for the realization of His own covenant promise that "all the kingdoms of the earth shall become the kingdoms of our Lord, and of His Christ"—second, as members of a Church which has borne her unchanging witness to the Gospel of Christ through all the mutations of more than fifty generations, alike in the pulpit, on the scaffold, and at the stake—and third, as subjects of a gracious sovereign whose personal life and character, when placed under searching scrutiny in "that fierce light which beats

upon a throne," have ever been pure and unsullied, and whose sceptre, gathering, as it does, beneath its benignant sway one-fourth of the whole human family, has been "a sceptre of righteousness."

From this pulpit, too, the lips of your own chief pastor, touched by the inspiration of the hallowed memories of the past, have called up before your mental vision, in rapid, brilliant panorama, the chequered story of the Church, alike her successes and her failures, on both sides of the sea, shewing how the "good hand of God" has been upon her at every step, till now she stands strong in the numbers no less than the spiritual and intellectual powers of her clergy—strong in the allegiance of a laity prepared, as in primitive times, to lay their treasures at her feet, and with them their consecrated Christian energies—strong in the confidence of the nation as the best, the only impregnable defence of the domestic, social, civil, and religious liberties of the people—but strongest of all, in the assurance of the Divine favour, in the conviction that should evil times ever come when a low political partisanship, pandering to self-interested bigotries and prejudices, shall lift its hand to rob and despoil her, she will still stand unmoved, though the nation sway to and fro in the agonies of a terrible upheaval, deep rooted in her children's affections, built on a rock which not even the wildest hurricane of popular hate can ever move from its base, for "that rock is Christ."

Contracting the circle of his thought, your Bishop then drew a vivid picture of the past of his own Diocese, setting, naturally, as the central figure, in the foreground, the rugged, massive personality of its founder, who played so large a part in the drama of the history of that day, stamping his own strongly marked individuality so sharply, alike on its religious and political life, and laying foundations, broad and deep, on which his successors might erect the superstructure needed for the spiritual and educational interests

of coming generations. Can we doubt for a moment that, had God been pleased to grant to that venerable patriarch, during his own Episcopate, a church growth sufficiently developed to warrant it, he would surely, with his keen, farseeing sagacity, have recognized the value of consolidation in the collective life of the Diocese, and laid the first courses, if no more, of that cathedral system which his successor desires, at least, to inaugurate, as a fitting, permanent memorial of the completion of the first half century of its existence. The object of such a system is simply the unification of the entire life and work of a Diocese, by giving it its proper centre, round which it may revolve, in concurrent, harmonious movement. The Diocese, like the parish, is an entity, and, like it, needs its proper local habitation. As the Bishop is the head of the Diocese, ecclesiastically, so the Cathedral should be its heart, sending out the life blood, in strong pulsations, to the uttermost extremities. As the Bishop gathers up in himself, as their chosen representative, the functions of all persons over whom he exercises jurisdiction, so the Cathedral, rightly conceived of, gathers round it, and under its sacred shelter, the hopes and fears, the toils and trials, the work and worship of isolated parishes, binding them to itself, and therefore to one another, in bonds of unity. In an organized Diocese, therefore, this system, till established, is the missing link. By it and its duly constructed machinery, the chief pastor of a Diocese ceases to be an isolated unit, becomes closely identified with every parochial centre, and is kept in closest touch with the financial, benevolent, educational, and spiritual interests of the whole Diocesan body. From within its walls, and by the free unhindered play of its varied agencies and offices, influences radiate outward, to even the feeblest mission in the Diocese, which revive the sinking heart of the loneliest, humblest worker in the field, giving him new courage for his divinely appointed, but too often, as to its present reward, poorly

compensated toil. Of such a system the first Bishop of this Diocese must have surely often dreamt! Strange, if one of his successors, permitted in God's providence, to witness so marvellous a development of his Diocese, in the number of the clergy, the increase of parish churches, the multiplication of educational and benevolent organizations, did not cherish the thought of it in his heart, and in faith and hope, lay its first foundations, as an abiding commemoration of this happy, holy Jubilee!

Let us now, however, widen out our thoughts beyond the narrow bounds of the merely local and diocesan, and glance at the functions of the Church as a whole, and at one or two of the practical questions on which her discharge of this function is likely to have any direct bearing.

"The Church, the pillar and ground of the truth." What truth? All truth—all in a word which it has pleased God to reveal, and which, therefore, it most concerns man to know. Now all this, implying, as it does, so much, and covering so large an area, we will find summed up, happily for ourselves, in very brief limits, if we place a few texts in juxta position, and allow Scripture to be its own interpreter. "What is truth?" Jesus said: "I am the way, the truth, and the life." "The truth shall make you free." "If the Son shall make you free, ye shall be free indeed." "That by the Church might be declared the manifold wisdom of God." "Christ the power of God, and the wisdom of God." Connect with all this our Lord's own confident prediction of the results certain to follow where He is declared. "I, if I be lifted up, will draw all men unto Me;" and the conclusion follows, as logically as if built on a chain of mathematical reasoning, that by being "the pillar and ground of the truth" is meant that function of the Church by which, subordinating all other ends to this, she simply preaches Christ, and lifts Him up before the eyes of a perishing world, as the incarnate truth, the impersonation of Divine wisdom, the sum and substance,

in Himself, of all that God has seen fit to reveal—so vast and all comprehending is the significance of His work and person. Not a fact or a doctrine can be found in the wide compass of distinctly Christian truth that can be rightly apprehended apart from Him, or severed from His sacred name. God, creation, the Church, its ministry, worship, sacraments, sin, repentance, faith, righteousness, heaven, hell—all these stand fully revealed only when interpreted in the light shed on them by this ever-blessed presence—so wonderfully does the entire circle of Christian duty and doctrine revolve around Him as its centre, and find in Him the secret of its perfect symmetry. “The truth,” of which the Church is the “pillar and ground,” is simply the truth about Him, which clusters round Him, and breathes in every syllable the perfume of His name. What the Church is commissioned to propound as the object of the world’s faith is not an abstract sentiment, nor yet a code of morals, nor even a body of Christian doctrine, but rather a living person, combining in the unity of His mysterious being the sympathies and sensibilities of a sinless humanity, and yet the essential attributes of a God! Here lies the foundation of the world’s hopes, “for the recovery of men from sin and unbelief, for the regeneration of society; for the purification and protection of homes; for the abolition of war; for the overthrow of revolution in the nations; for the enthronement of law and order; for the establishment of right government; for the quenching of an unholy strife between capital and labour; for the truest comfort of the poor, and the best training of the young;” in a word, for the triumph of all that ensures the salvation of this lost world, and the hastening of the “new Heaven and the new earth.” For all this, Christ and His Gospel are God’s appointed, sovereign panacea. And the world has borne its willing testimony to its efficacy, times without number. Men of all ranks, races, and temperaments, the wise and learned equally with the simple and the igno-

rant, have laid their homage at His feet, and cast themselves in total self-abandonment on His power to befriend them. Nor has He ever failed to satisfy their cravings, and stay the gnawings of their hungry, unappeased desire. Indeed, even outside the circle of the Church, and beyond the pale of its theology, there is a noise and a shaking among the dry bones of non-Christian thought and speculation as to the claims and character of Christ. Witness the testimony borne by the words of the author of "Ecce Homo." "To-day the great question that is stirring men's hearts to their depths is: Who is this Jesus Christ? His life is becoming to many of us a new life, as if we had never seen a word of it. There is round about us an influence so strange, so penetrating, so subtle, and yet so mighty, that we are obliged to ask the great heaving world of time to be silent for a while that we may see just what we are, and where we are. That influence is the life of Jesus Christ." So true is it, brethren, that as the great sea of human thought tosses to and fro, strewn with the jetsam and flotsam of countless theories, all designed for the redemption of the race, that which stirs it to its deepest depths, and most mightily affects the movement of its varied tides and currents is the name and character, the life and death of Jesus of Nazareth. Yes, what the world needs to-night more than aught else—nay, what it is blindly feeling after if happily it may find it, is the clear, undimmed vision of Christ, the embodied truth, the incarnate Saviour.

Are there any problems now on which the faithful discharge of this function by the Church, supposing her duly impressed with the importance of it, would have any appreciable bearing? Yes, several, and grave problems, which, late though the day be, still await successful solution.

One is, that of the masses, and how to reach them. For even in cities such as this, to all intents and purposes

Christian, the masses are not reached. True, your church accommodation suffices for your church-going people, but it is alleged that fifty thousand of your population never enter your churches. Even should the number fall far short of this, it still remains true that, between your better classes, as they are termed, on the one hand, and on the other, your abjectly poor, whose condition is as far removed from that of their more favoured brethren as the poles are wide asunder, there lies an intermediate stratum of society which the Church does not reach or touch, and never will, till obstacles are removed that now bar the way. Skilled mechanics and tradesmen, equally, with the husbandman, the bone sinew of our material prosperity—salaried clerks and apprentices, unable, they say, to make ends meet, and hence too poor to afford the luxury of religion—small storekeepers who are compelled by the exigencies of life to cut, and weigh, and measure closely, and count themselves successful should the day's profits equal the cost of the day's provender—store and office and factory girls, the scantiness of whose wages justifies, in their eyes at least, their absence from God's house, and not seldom tempts them perilously near the verge of that awful precipice which plunges the unwary and unsuspecting into a life of sin and shame—slovenly, improvident mothers, not merely ignorant of the first principles of domestic thrift, but too often addicted to habits productive only of vice and misery among their children—day labourers who eat bread in the sweat of their brow, frequently failing, even on these hard terms, to obtain a sufficiency—all these and others are to be found by thousands in all our great commercial and industrial centres, still outside the visible fold of Christ's Kingdom, untouched by its hallowing influences, strangers to the story of Christ's cross, ignorant of its abounding peace and consolation, home heathen, dwelling locally under the very shadow of countless churches, yet practically as far removed from

the converting, elevating power of the Gospel as if they inhabited some distant, undiscovered island of the sea, while the Church, though loving them, as she says, loves them only at a distance, regarding them with an air of all but hopelessness, as irrecoverably beyond her reach, they in turn regarding her with distrust and suspicion. True, her sanctuary doors stand wide open to them, equally with the wealthiest and most cultivated, but they will not cross her threshold, they feel as if they dare not, as if they had no business, and were not wanted, there. The Church to them is a private religious club, open to all who can pay for its luxuries—they cannot—the price of admission is too high—the atmosphere cold and exclusive—the dress costly, and suggestive of painful comparisons, while the reception extended to them when they do venture within its precincts is too often in that “Go thou, and sit yonder” tone which wounds their pride, and tramples on their tenderest susceptibilities. Now is there a remedy for this? Assuredly there is, as for every other ill the Body of Christ is heir to, unless His Gospel and personal mission to earth are to be confessed a failure. It lies largely within the Church’s reach, if she have but the courage to attempt it. Let her make her churches as free really as they are apparently. Let her pew doors stand as wide open as her outer portals. Let Christianity shew itself as powerful to banish the spirit of caste from her houses of prayer at home as from the social life of her converts in India. Let a proclamation go forth that the poor man in his “vile raiment” is as welcome as the rich man in his “gold ring and goodly apparel.” Let equal graciousness be extended to both. Then when “rich and poor” there “meet together,” and the way has been prepared by services of prayer and praise, full of heart, and warmth, and brightness, let the pulpit ring out, simply but lovingly, its lessons of comfort and counsel, fresh from the lips and life and cross of Him who tasted death for every man, without respect of persons, and,

believe me, the problem of the masses will have found its final and successful solution. Grave difficulties, doubtless, stand in the way of such a reform—the right of property, secured by purchase—the prejudices or preferences begotten of long confirmed habit and education—the very practical question of the Church's maintenance—all these are obstacles not to be overcome in a day; but overcome they can and will be, if the Church, strong in the conviction that her mission is to “preach the Gospel,” not to a privileged few, but “to every creature,” sets herself bravely to the task of reform, and sweeps away existing abuses, leaving the problem of her own maintenance to Him who, because He cares for the sparrow that finds “a nest for herself, and a place where she may lay her young, even God's altars,” will much more care for those altars themselves.

This problem, however, the Church herself can do much to solve. The solution of it is not far off. Here all Dioceses and parishes find a common interest, for just here lies on each the burden of a perennial anxiety. But it need not have been so. It never would have been so had the Church adhered to primitive systems of finance as closely as to apostolic forms of government. The one is provided for as clearly as the other. Recognizing that the Church, like her Head, has a human and material aspect no less than a spiritual and divine, and that the one, equally with the other, must carry a bag, Scripture specifies very plainly the method of its replenishment. What is it? The old Jewish tithe system, with its minute details of proportionate assessment on all ratable property and produce, payment being made as compulsory when they appeared before the Lord, as obedience to the moral enactments proclaimed amid thunderings and lightnings from the top of Sinai? Assuredly not. The Gospel knows nothing of such legal fulminations. It moves on a higher plane, breathes another and kindlier spirit. Under the old economy law was the ruling power—under the new it

is love. Then, the law came full of threatening, crying "Thou shalt." Now, the Gospel appeals to man, with all the touching persuasiveness of the tragedy enacted on the cross of Calvary, and pleads and whispers, "Wilt thou?" No formal enactment, I grant you, is found here abolishing the old tithing system; but that is simply because there were other and better ways of abolishing it, and of lifting men to a loftier ideal of giving. It just dropped off, and disappeared with the Jewish Sabbath, and circumcision, and other Hebrew observances, before the incoming of a higher and more spiritual faith, as the withered leaves of a departed summer make way for the new growth of spring time. The Apostle provides a divinely suggested substitute, with primary reference to a special financial crisis in the Macedonian Church, but comprehensive enough to cover the whole question of the Church's maintenance through all the future. "Upon the first day of the week," as a religious duty therefore, enforced by the sacred associations clustering round the weekly day of rest, "let every one of you," under a deep sense of individual responsibility, "lay by him in store," statedly, systematically, as a habit growing out of Christian principle, and not an impulse born of spasmodic religious excitements, "as God has prospered him," in conscientious proportion to the means possessed, and with a just and due regard to other righteous personal obligations. Such is the apostle's method—such the primitive rule of giving. Observe, further, how the apostle enforces his appeal, resting thus, foursquare, on this firm foundation? "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty, might be rich." Believe me, brethren, that among all the motives that can find access to the human heart, and touch its hidden springs of action, and shame its inborn selfishness, and rouse it to the discharge of duty, none can for a moment compare with the mighty, moving pathos of the

appeal that speaks from the closed eyes, and wounded hands, and pierced side, and thorn-crowned brow of Him, who was "the truth," the crucified Saviour. Let the Church but give it fair trial, exalting the uplifted Christ, and pointing her children simply to the cross, as the ground of all Christian obligation, and ere long an end will be put to the pitiable devices contrived by modern ingenuity for extorting, from a too often unwilling laity, the resources which ought to have come as the free will offerings of hearts constrained by the love of Christ. A new era will be inaugurated. No longer subjected to the humiliation of piteous periodic cries for help, her treasury will be full to overflowing, sufficiently to build and maintain her colleges and churches, to extend her missions at home and abroad, to care for her sick and needy poor, provide for the widows and orphans of the clergy, support her homes, hospitals, and houses of mercy, in a word, to sustain, at the maximum of efficiency, every one of the multiplied agencies by which she seeks to diminish the sum of human sin and misery, and to establish Christ's kingdom in the earth.

My theme bears on that other and even larger problem which is just now in the hearts and prayers, and on the tongues, of so many tens of thousands scattered over all Christendom. I mean the restored unity of Christ's Church—the re-gathering of the scattered sheep into one visible fold, and the closing and healing of the ghastly, bleeding wounds that rend His sacred mystical body. "Hopelessly impossible," some timid, doubting souls cry, fixing their regards solely on the breaches now gaping wide in the walls of Zion; but over against their despair we ask, did not Christ pray for this unity? Was it not a visible manifested unity He prayed for, such that the world, beholding it, might believe that His Father had sent Him? Was it not also His dying prayer, standing as He did beneath His cross, the outstretched hands soon to be pierced with cruel nails, the uplifted brow to be torn by the thorny crown?

Again, was it not His sacrificial prayer, the intercession of the great High Priest at the offering of that one sacrifice begun in Gethsemane, consummated on the cross, continually pleaded and presented in Heaven's Holy of Holies, and on earth shadowed forth in the Sacrament of the Body and Blood? Shall such a prayer remain forever unanswered, while yet the petition of the humblest Christian, if he "ask believing," has a Divine guarantee of its acceptance? Surely not. No, no, brethren, it cannot be. The honour due to our great High Priest, the inherent sacredness of the cause He pleads, the prayers and yearnings that ascend from the hearts of His people, the echo, as it were, faint, and feeble, and far off, of His own continuous pleading at the right hand of the Father, all these combine to forbid our despairing of the final efficacy of that prayer. Man's ignorance and prejudice may delay the coming of the answer, but come the day will, though neither our eyes nor the eyes of our children may see it, when the links so long and rudely severed shall be reunited, and the divided branches of the Catholic Church, that hold essential truth in common, will blend and fuse into one compact body—one in their acceptance of the same form of government—one in their allegiance to the same risen and ascended Head. Inasmuch, however, as God ever works by means, what can the Church of England do to speed so holy a consummation? Simply what she has done and is doing: standing, like Daniel, in her lot, clinging to the old landmarks and walking in the old paths, while looking this way and that for avenues of approach where she and her separated brethren may meet, and, if no more just now, cultivate in mutual counsel that "charity which is the bond of peace and of all virtues"—studiously eschewing empty compliments and short-sighted compromises, which hinder more than they help, but eschewing also alike in pulpit and press those petty disparagements which serve only to widen existing breaches, and embitter present

alienation and estrangement—definite and positive in her declaration of her own distinctive dogmas, an apostolic ministry, sacraments standing for something more and better than empty outward signs, the Christian training of children, beginning, though unconsciously to them, at the very font, the authoritative declaration of Christ's forgiveness of sins to every penitent soul—these are distinctive truths which every loyal minister of this Church is called upon to proclaim plainly, unreservedly, lovingly, undeterred by fear of offending, but far above them all—towering beyond them in height and sublimity as far as the monarch of mountains soars above the hills that cluster round his base, let her proclaim that great central act of sacrifice by which Christ declared that, were he “lifted up,” He would “draw” all men to himself. Here is the world's true centre of gravity—here is the magnet by whose mighty attraction alike souls disordered by sin, and Churches rent and broken by division, are to recover their forfeited unity.

Finally, what shall I say, of the effect of the discharge of this great function of the Church, on her missionary work, or how compress into a moment or two the marvellous results it has wrought at home and abroad during the last fifty years by our own communion, and others who, though by different methods, have laboured side by side with us, and whose conquests for the truth we thankfully recognize, for the nobility of the toil and self-sacrifice they have cost? Indeed, the latter half of the nineteenth century may most truly be pronounced, next after the apostolic period, the world's missionary era. The march of the truth, grounded and pillared on the Church of the living God, has been even more rapid than that of inventive discovery or scientific research. The prophecy is being fulfilled before our eyes that nations shall “be born in a day.” Strongholds in which heathenism had intrenched itself as impregnable, have been carried by the resistless onward advance of “the truth,” and to-day are surmounted.

by the victorious standard of the Cross. Barriers, hitherto deemed insurmountable, are being swept away before the swelling tide, and the waters of the River of Life are slaking and satisfying the thirst of races ready to perish.

China gives free entry to the King's messengers as they pierce their way to the teeming millions of the interior. Japan, where not long since a Christian ran the risk of martyrdom, now proclaims liberty of conscience and full religious toleration. India, where woman has been for long centuries degraded and unsexed by the miseries of the zenana, now welcomes her more favoured English and Canadian sisters, bringing the lamp of life into the darkness of their hitherto impenetrable seclusion. Ethiopia, land of tears, and blood, and slavery, stretches out her hands to God, feeling after Him if haply she may find Him, and pleads with us by the hallowed memories of Livingstone, and Hannington, and Parker, and others, whose blood "speaketh better things than the blood of Abel." Islands of the sea, only recently the dark places of the earth, and "the habitations of cruelty," have not only cast away their idols, but are now in their turn becoming radiating centres of light to the heathen round them.

Within the same period, according to a high authority, missionary societies have multiplied from seven to seventy, English and American missionaries from 170 to 2,400, not including native ministers and teachers. Converts to Christianity, then about 50,000, now number 1,750,000. Schools have increased from 70 to 12,000, with about 500,000 pupils in attendance. The 50 translations of the Scriptures, in whole or in part, have grown to 226, while no less than 148,000,000 copies are in circulation. Such are the fruits borne by the seeds sown, in fear and trembling, little more than half a century ago, and yet we are told "missions are a failure." If, now, we narrow the field of our observation to the missionary work proceeding at our own doors, and within our own confines there also,

though the work has little more than begun in earnest, we find ample reason to thank God, and take courage. Less than fifty, aye, less than thirty years ago but one Bishop of the Church of England was to be found between your own city and the far-off Pacific. Since then the one has been multiplied by ten, being an average of three Episcopal jurisdictions founded every decade, each manned with its own staff of patient, faithful, self-denying toilers in the missionary field. Of these, my own looks up with filial regard and affection to the Diocese of Toronto as a child to the mother who bore her, and through my lips desires, while rejoicing in your joy, to make public grateful acknowledgment of the generous recognition which this close relationship has received at the hands of its Bishop, clergy, and laity.

And now a last word, to take with us, as we close these Jubilee celebrations, and scatter to our several fields of labour. I have spoken of the Church, and her function to maintain and disseminate the truth. Would that her laity understood more clearly than they do that we of the clergy hold, and claim, no privileged monopoly of this high and holy function. "Let him that *heareth* say, come." The Son of Man, ere He went to receive His kingdom, "gave authority to His servants, and to *every man his work*"—to each according to his several ability. The time is not far distant when He will return, and reckon with them. The tokens of his coming are multiplying. The sound of His footsteps is already at the door. Let us watch, therefore, working while we watch, and laying all we have and are, or hope for, at the feet of Him who died for us, in one supreme, decisive act of self-consecration. The needs of the sinning and suffering, at home and abroad—the best interests of our own spiritual life—the reputation of the Church which claims us as her children, and constitutes us the guardians of her fair fame—above all, the honour of the Church's Head, who identifies Himself so closely with her

that every wound inflicted on His mystical body, He feels as though directly inflicted on Himself—all these, speaking as with trumpet tongue, lend weighty emphasis to the command, "Go work in my vineyard to-day." "Blessed is that servant whom his Lord, when He cometh, shall find so doing."

And now, etc.

NOTE BY THE EDITOR.

Had space permitted, as intimated in the prospectus to this volume, it was hoped that the Editor would have been enabled to have added (as an Appendix), an account of the proceedings at the Laying of the Corner Stone of the New Wing of Trinity University—of the Conferring of the Degree of D.C.L. at a Special Convocation of that University; and of the Meeting of the Woman's Auxiliary of the Board of Domestic and Foreign Missions,—all of which took place during the Jubilee week, and thus incidentally formed part of its proceedings. The Editor would also, had space permitted, have inserted the "Historical Review of Church Revival," by the Rev. Dr. Langtry, in a sermon preached by him on the Sunday of the Jubilee week (24th November), as, however, the proposed volume of 150 pages extends to 224 pages—or is one half as large again as was anticipated—the proposed Appendix cannot be inserted.

THE WOMAN'S AUXILIARY.

At the Woman's Auxiliary Meeting on Monday, the 25th November, the Bishops of Toronto, Nova Scotia, and Huron took part; also Mrs. Lewis, and the Revs. Canon DuMoulin and H. G. Baldwin. In harmony with the utterances of Rev. Dr. Langtry, in his historical retrospect, the Bishop of Huron said:—"One hundred years ago there was no missionary life to speak about. There were Churches richly endowed; there were grand Cathedral establishments; there was wealth and power, but little or no missionary life. To-day the Church is awakening in the great city as well as in the small town and even the little hamlet. There are grand missionary organizations to-day, and the great woman's auxiliary in the power of its nascent life is making wonderful developments every year." The Bishop of Toronto said:—"The woman's auxiliary has only been in existence three years, and the increase in interest and membership has been most rapid." The Bishop of Nova Scotia said:—"It was a wise thing and blessed circumstance that the wise women of the Anglican Church had banded themselves together, thus each one striving in her own individual sphere to do her utmost, and also bringing each one into contact with the life, heart, and brain of her fellow-sisters from time to time in the meetings held, where there was an interchange of thought, a quickening of minds respecting the work to be done at home and abroad by the missionaries."

TORONTO: April, 1890.

J. G. H.

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